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*Meteorological observations made at Philadelphia, in February 1792.*

Days.	Barometer.		Thermom.		Anemometer. Prevailing wind.	Weather.
	English foot,		Farenheit.			
	sun rise.	at 2 P. M.	f. r.	2 P. M.		
	In. $\frac{1}{2}$ $\frac{1}{8}$	In. $\frac{1}{2}$ $\frac{1}{8}$	D. $\frac{1}{16}$	D. $\frac{1}{16}$		
1	29 10 9	29 10 12	30 4	33	WSW	overcast, windy
2	29 11 13	29 11 13	24	30 3	WSW	fair, windy,
3	30 3 11	30 2 7	21 2	35 8	SW	idem, idem,
4	30 6	29 11 2	31	28 6	E.	overcast, rainy,
5	29 9 12	29 10 4	34	48	SW	fair, cloudy,
6	30 1 7	30 2 10	31 5	43 2	NW	fair,
7	30 3 13	30 1 7	26 7	31	NE	snow storm,
8	29 9 5	29 10 6	25 2	37 2	N	overcast,
9	29 10 14	29 11 10	27 5	36 5	W	fair, windy.
10	30 1	29 11 6	29 3	41	Variable	foggy, overcast,
11	30 3 14	30 3 13	28	34 8	NE	overcast, snowy,
12	30 2 15	30 2 11	25 2	31	NE	idem, idem,
13	30 4 1	30 3 4	24	30 6	NE	idem, idem,
14	30 1 8	30 11	23	31 5	NE	snowy,
15	29 11 10	29 11 9	25 2	34 2	NE	overcast,
16	29 9 13	29 8 13	28 6	40 3	NE.N	idem,
17	29 9	29 8 11	32 4	40 3	N.NW	fair, windy,
18	29 8 14	29 7 13	21 2	36	W	fair, overcast,
19	29 8 8	29 8 8	10 2	27 5	W	fair, windy,
20	29 9 14	29 9 8	16 7	26	W	idem, idem,
21	29 10 7	29 10 4	15	29 7	W	idem, idem,
22	30	30 10	22	37 4	NW	idem,
23	30 1 15	30 1 13	24	37 6	WNW	overcast,
24	30 2	30 5	17 8	27 5	WSW	fair, overcast,
25	29 10 8	30 1	29 3	40	NW	orc,
26	30 4	29 9 6	31	36 5	NE	idem, rainy,
27	29 1 4	29 6 11	35	35 5	WNW	idem, stormy,
28	30 2 3	30 2	20	38 5	WNW	fair,
29	30 2 2	30 1 7	21 3	40	NW	idem.

RESULT.	Barometer.			Thermometer.			Wind and
	{ 13th gr. deg. ele. 30 4 1			{ 5th. gr. deg. cold 48			weather.
	{ 27th least elevat. 29 1 4			{ 21st gr. deg. heat 15			Variable, cold
	{ Variation, 1 2 13			{ Variation, 33			and dry.
	{ Mean elevation, 29 11 11			{ Mean deg. heat, 30 4			W and NE.

*Interesting view of the provision for the poor in England. From Wendeborn's view of England, towards the close of the eighteenth century, published last year in London.*

THERE are in no country such large contributions raised for the support of the poor, as in England; yet there is no where so great a number of them; and their condition, in comparison with the poor of other countries, appears truly the most miserable: they never seem to be apprehensive, or to think of making any provision for a time of want. In Germany and other northern countries of Europe, the poor keep always in mind, that it is cold in winter,

and that no harvest or fruits can be reaped from the earth, while it is covered with snow. On this account, they consider in time the warmer clothing they will then require, and lay up such a store of provisions as their circumstances allow, in order to prepare themselves in the best manner possible, for the inclemency of that season. But in England, it seems as if the poor and necessitous never looked forward, or would not trouble themselves to think of what may happen to them in future. They neither foresee the winter's cold, nor the scarcity of that season; and, therefore, when it arrives, are the most forlorn beings imaginable. The lower classes of people have no disposition to be frugal or provident: when trade becomes dull, and employment scanty, they who maintained themselves by their labour, must either beg, or obtain support for themselves and their families, from the parish. The watermen of the Thames, whose gains are very sufficient for their livelihood, when the river is frozen or covered with shoals of ice, are often seen dragging a boat or little ship through the streets of London, and begging alms of the public. In those counties and towns where manufactures are carried on, there is, for this very reason, the greatest number of poor; for as soon as any particular branch of them is on the decline, the workmen, who were employed in it, are threatened with want, and in danger of starving. The number of the poor in such counties, raises the poor-rates very high, and consequently makes both land and houses less eligible to purchase; for according to the value or rent of houses, the poor-rates are levied; so that the tenant of a middling house of about forty pounds yearly rent, in a county where four shillings in the pound are demanded for the support of the poor, must pay a yearly tax of eight pounds for poor-rates.

In Germany, there is a great difference, as to value, between the dresses of the different ranks of people: but in England, this distinction holds in a much smaller degree. The clothing manufactured for the poor and common people, is in small proportion to their number; and few or none of them like to wear it. Even in country places, it is but little used: and in London or the great towns, it is seldom or never to be seen. All do their best to wear fine clothes; and those who cannot purchase them new, buy the old at second-hand, that they may at least have the appearance of finery. Servants in general, live nearly as well as their masters and mistresses; and when servant men or maids marry, they frequently begin the married state with a life of more expense, or rather profusion, than their circumstances will admit, and continue the same, until children and want force them to apply for bread to their parish. The English thieves and rogues usually say, "we can be but hanged at last." In like manner, servants and others, who, by their extravagance and mismanagement, bring poverty upon themselves, feel as little contrition, and say, "the parish must maintain us." Such instances, however, of worthlessness and depravity, render the wealthy and industrious not very willing to contribute to the support of the poor: and the poor themselves generally thank neither God nor man, for the charity that feeds them.

The number of those who are born poor, and of those who from misfortune or misconduct become so in time, is very great. The first are brought up by charities; the latter are maintained, and at last buried out of the same fund. No person, therefore, need wonder that the taxes which are yearly collected under act of parliament for the support of the poor, should, in England alone, amount to three millions sterling\*: a sum which must appear altogether extraordinary,

#### NOTE.

\* Sir John Sinclair, in his history of the public revenue of the British empire, page 115, speaking of the poor-rate, says it is "a grievous burden, which, it is supposed, amounts, at present, to at least three millions per ann."



when it is considered, that the revenues of many kingdoms do hardly, by half, amount to so much\*. At the same time it ought to be remembered that the extremely necessitous poor only, are supported by it; that the streets of London, notwithstanding all this, are crowded with beggars; that the poor blind, led by dogs, beg charity, and that this is equally the case, in proportion, in the country.

If we may not presume that the funds for the poor are mismanaged and misapplied, we shall never be able to account for the number of beggars in England, or reconcile the contradiction which strikes us, while we view the country every where covered with the seats of the noble and the rich, and at the same time, so many poor persons half naked and starving around them.

The workhouses of a parish are frequently let to persons, who by means of a contract for that purpose, take the charge of providing for the poor upon themselves; and, in order to derive undue advantages from it, deal so unjustly with them, that the poor prefer begging in the streets, to the treatment they receive in their workhouses. Whoever, by observation of daily occurrences, becomes sensible of the want of humanity in many of the overseers, and of the condition the poor are in themselves, will be at a loss what to think of the charitable institutions of a nation, which thinks so highly, and, in some respects, justly boasts of its generosity and humanity, and amongst whom so many splendid and costly buildings are destined for the relief of the indigent, the sick, and the unfortunate. Such frequent instances occur, of poor persons dying through want, nakedness, and hunger, that their unfeeling overseers might justly be arraigned at the bar of humanity, for the murder of their fellow-creatures.

It is supposed, that a million of poor people are maintained at the public expense; but I should think there were a great many more: their number increases every year. From a very accurate calculation, made in the year 1680, it appears, that the annual sum, requisite to provide for the poor, amounted to 665,392 pounds sterling. In the year 1764, it had risen to upwards of 1,200,000 pounds; and, in the year 1773, it exceeded, as before-mentioned, three millions; but even this sum was not sufficient for the purpose.

Mr. Gee, who appears to be no greater a statesman than a friend to humanity, made, some years ago, a proposal to send all the poor to the colonies. I rather think, that in a few years, if the times do not mend, whoever can pay their passage there, will, without waiting for an act of parliament, ship themselves to America. The rich will then be able to judge whether they can do without the poor; and unless great emigrations should take place, England will, in time, consist of two ranks of people only; of the rich and of beggars; or, in other words, of masters and slaves.

Whoever pursues these reflexions on the establishment made for the poor, and the sum necessary for their support in England, will soon be led to think how much the wealth of the nation is ideal and imaginary, and how unequally what they really possess is distributed. Allowing there are seven millions of people in England, one million is so poor it must be supported by the rest: four millions earn only as much as is requisite for their necessities; granting, also, that

#### NOTE.

\* According to Busching, the geographer, the revenues of the kingdom of Denmark are six millions of thalers, which answer to one million of pounds sterling; and those of Sweden, amount hardly to a million and a half English money. With half of the provision of the poor in England, therefore, whole realms, crowns, armies, navies, and other expenses of the state, are supported! How much matter is here for an arithmetician, a financier, and a philosophic observer!

without reckoning any individual to be possessed of more than one thousand pounds, one million has five hundred pounds each, and the other one thousand each, and then ask where are these fifteen-hundred millions of pounds sterling to be found? How unequally is wealth divided! how ideal must it be, when there are scarcely twenty-five millions of coin to be counted in the kingdom! But it is with property in money, as it is with that of land; not one in a thousand, has twenty paces of his own; yet we all find room enough for our graves.

——— *Æqua tellus*  
*Pauperi recluditur*  
*Regumque pueris.*

*Hor. Carm. lib. II. od. xviii. v. 32.*

People who live on the continent, when they see a traveller who speaks either good or broken English, generally suppose him to be a Briton, whose pockets are lined plentifully with money. They bow to him, and make him pay, if an opportunity offers, accordingly. But I can assure my countrymen, if what I have said before has not already altered their opinion, that there are numbers of British-born subjects, such as the inhabitants of some of the western islands, who are unacquainted with any coin; nay, others, who, perhaps, during their whole lives, never tasted a morsel of bread. An old man from one of the Orkneys, arrived on the northern coast of Scotland, and taking there some bread, which he found, according to his palate, very delicious, cried out, "Oh! how luxuriously the people live here!" Is there any one, even of the poorest, in Germany, of whom the same could be said, as of this old man, who, in all probability, had gone through life as happily as many London epicures, and grown old, without those distempers that attend luxury. He, according to his way of living, hardly stood a chance of becoming a beggar; and even as such, he could not be very burdensome to his community.

I am almost of opinion with Dr. Franklin, that this enormous sum, collected annually for the poor in England, increases their number as well as their wretchedness, and that, perhaps, it might be for the benefit of the nation, if poor-rates were entirely abolished, and the distribution of charities left to every man's own discretion.

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## THE DEFORMED AND HANDSOME LEG.

*By Dr. Franklin.*

**T**HERE are two sorts of people in the world, who, with equal degrees of health and wealth, and the other comforts of life, become, the one happy, and the other miserable. This arises very much from the different views in which they consider things, persons, and events—and the effect of those different views upon their own minds.

In whatever situation men can be placed, they may find conveniencies and inconveniencies: in whatever company, they may find persons and conversations more or less pleasing: at whatsoever table, they may meet with meats and drinks of better and worse taste, dishes better and worse dressed. In whatever climate, they will find good and bad weather: under whatever government, they may find good and bad laws, and good and bad administration of those laws. In every poem, (or work of genius) they may see faults and beauties. In almost every face, and every person, they may discover fine features and defects, good and bad qualities.

Under these circumstances, the two sorts of people above mentioned fix their attention, those who are disposed to be happy, on the conveniencies of

things, the pleasant parts of conversation, the well dressed dishes, the goodness of the wines, the fine weather, &c. &c. and enjoy all with cheerfulness. Those who are to be unhappy, think and speak only of the contraries. Hence they are continually discontented themselves; and, by their remarks, sour the pleasures of society, offend personally many people, and make themselves every where disagreeable. If this turn of mind was founded in nature, such unhappy persons would be the more to be pitied. But as the disposition to criticize and be disgusted, is, perhaps, taken up originally by imitation, and is unawares grown into a habit, which, though at present strong, may nevertheless be cured, when those, who have it, are convinced of its bad effects on their felicity, I hope this little admonition may be of service to them—and put them, on changing a habit, which, though in the exercise it is chiefly an act of imagination, yet has serious consequences in life, as it brings on real griefs and misfortunes. For, as many are offended by, (and nobody loves, this sort of people, no one shows them more than the most common civility and respect, and scarcely that; and this frequently puts them out of humour, and draws them into disputes and contentions. If they aim at obtaining some advantage in rank or fortune, nobody wishes them success, or will stir a step or speak a word to favour their pretensions. If they incur public censure or disgrace, no one will defend or excuse, and many join to aggravate their misconduct, and render them completely odious. If these people will not change this bad habit, and condescend to be pleased, with what is pleasing, without fretting themselves and others about the contraries, it is good for others to avoid an acquaintance with them, which is always disagreeable, and sometimes very inconvenient, especially when one finds himself entangled in their quarrels.

An old philosophical friend of mine was grown, from experience, very cautious in this particular, and carefully avoided any intimacy with such people. He had, like other philosophers, a thermometer to show him the heat of the weather, and a barometer, to mark when it was likely to prove good or bad; but there being no instrument invented to discover, at first sight, this unpleasant disposition, in a person, he for that purpose made use of his legs, one of which was remarkably handsome, the other, by some accident, crooked and deformed. If a stranger, at the first interview, regarded his ugly leg more than his handsome one, he doubted him. If he spoke of it, and took no notice of the handsome leg, that was sufficient to determine my philosopher to have no further acquaintance with him. Every body has not this two-legged instrument—but every one, with a little attention, may observe signs of that carping, fault-finding disposition, and take the same resolution of avoiding the acquaintance of those infected with it. I therefore advise those critical, querulous, discontented, unhappy people, that if they wish to be respected and beloved by others, and happy in themselves, they should *leave off looking at the ugly leg*.



#### F L A T T E R Y E X P L A I N E D.

**F** LATTERY may properly be called an art to learn how to exchange wind for money; for a sycophant blows up the mind of his patient into a tympany, and then, like other physicians, receive a fee for his poison. It is his business to instruct mankind to mistake themselves—to shut their eyes, and then pay for being blind. There is an appetite for praise, with which all men are transported, and it is this which the parasite makes the ground-work of his trade. I have heard it very justly called the green sickness of the soul; for it is perpetually craving after trash and false nourishment, and, like the camelion, living for the most part on air; hence it is that flattery seldom comes un-

sought. We hang out false colours, and by showing, that we think we are what we really are not, court the deceiver to court us for the same reason. Hence it is, that we do not always seek applause from those actions and abilities which most deserve it, but from those in which we can most readily find it; for every man is so far a judge of himself, as to know that he is not equally fit for all things, though he never fails to think himself better at some.

Flattery derives its force principally from this, that we make our happiness, or our misery depend on others, who must join with us in the approbation we give ourselves, else it will yield us a very scanty pleasure. This consent of others, when it rises from a real persuasion of our worth, is praise: but when it is guided by interest or fear, it is flattery. Great persons, therefore, who by their wealth or power give the strongest invitation to flattery, ought most to guard against it; for when the bait is hung out, few can avoid biting at it; and most people considering the gifts of fortune as certain instances and rewards of their own merit, do, by flattering themselves first, lay traps for others to do them the same good offices. Thus, by our own folly, we tempt others to knavery, and invite them to deceive us, by setting them a good example. Whenever this happens to be the case, as it generally is, we swallow glibly the grossest commendations, because we had beforehand determined them to be our due; so that if any thing can extenuate the guilt and vileness of parasites, it is, that their bubbles are their confederates, and even their tempters.

No tyrant could ever have plagued the world, had it not been for these supple slaves, who kept him in countenance, and sanctified all his cruelties, either by approving or executing them. To these servile sycophants it is owing, that several madmen with diadems have pretended to divine extraction, claimed divine honours and adoration, and to give a proof that they came from God, they acted like devils to his creatures. But though one of these demi-gods defaced the creation, and laid waste human nature, yet he never wanted a courtly band of parasites, whose eternal cry was, "O king, live forever," and though his vice-godship was as contemptible for his folly, yet he did not want the common compliment of "great is the wisdom of the king," in the moment of his sinking nonsense. In private life also this vice is infinitely mischievous; women are flattered out of their virtue, men out of their estates; and there are daily instances of people's being flattered out of their senses, and who turn fools by being wheedled into a mad conceit of their wisdom. It is to little purpose, I fear, to say any thing against this fashionable vice; and though I may flatter my self this letter may be of service, yet I may be deceived by the good opinion I entertain of my own parts.



#### HISTORICAL ANECDOTE.

**A**FTER the execution of monsieur de Barneveldt, his sons conspired against Maurice, prince of Orange, who procured the death of their father. The plot was discovered, and the eldest son condemned to be beheaded, madame de Barneveldt on this melancholy occasion, went and threw herself at the prince's feet, beseeching him to pardon her son. The prince told her he was greatly surprised, that she, who had not solicited a pardon for her husband, should now intercede for her son: to which she made this truly heroic answer: "I did not sue for a pardon for my husband, because he was innocent; but I implore it for my son, because he is guilty." The prince granted her request.



## A B S U R D C U S T O M S.

*By John Gregory, M. D.*

SOME nations have fancied that nature did not give a good shape to the head; and thought it would be better to mould it into the form of a sugar loaf. The Chinese think a woman's foot much handsomer if squeezed into a third part of its natural size. Some African nations have a like quarrel with the shape of the nose, which, they think, ought to be laid as flat as possible with the face. We laugh at the folly and are shocked with the cruelty of these barbarians; but think, with equal absurdity, that the natural shape of a woman's chest is not so elegant, as we can make it by the confinement of stays. The common effects of this practice are disorders in the stomach and obstructions in the lungs, from their not having sufficient room to play, which, besides tainting the breath, cut off numbers of young women by consumptions, in the very bloom of life. But nature has shown her resentment of this practice in the most striking manner, by rendering above half the women of fashion deformed in some degree or other. Deformity is peculiar to the civilized part of mankind, and is almost always the work of our own hands. The Turkish and Asiatic women, who are distinguished for the elegance of their form, and the gracefulness of their carriage, are accustomed from their infancy to wear no dress but what is perfectly loose. The superior strength, just proportions, and agility of savages are entirely the effects of their hardy education; of their living mostly abroad in the open air, and of their limbs never having suffered any confinement.

The Siamese, Japanese, Indians, negroes, savages of Canada, Virginia, Brazil, and most of the inhabitants of South America, do not swathe their children, but lay them in a kind of large cradle, lined and covered with skins or furs. Here they have the free use of their limbs; which they improve so well, that in two or three months they crawl about on their hands and knees, and in less than a year walk without any assistance.

Where children are swathed, or so closely pinioned down in their cradles, that they cannot move, the \* impulsive force of the internal parts of the body, disposed to increase, finds an insurmountable obstacle to the movements required to accelerate their growth. The infant is continually making fruitless efforts, which waste its powers or retard their progress. It is scarcely possible to swathe children in such a manner as not to give them some pain; and the constant endeavour to relieve themselves from an uneasy posture, is a frequent cause of deformity. When the swathing is tight, it impedes the breathing, and the free circulation of the blood, disturbs the natural secretions, and disorders the constitution in a variety of ways. If an infant is pinioned down in its cradle in such a manner, as to prevent the superfluous humour, secreted in the mouth, from being freely discharged, it must fall down into the stomach; where it occasions various disorders, especially in the time of teething, when there is always a very great secretion of this fluid. Another inconvenience which attends this unnatural confinement of children, is the keeping them from their natural action and exercise, which both retards their growth, and diminishes the strength of their bodies. It is pretended, that children left thus at liberty, would often throw themselves into postures destructive of the perfect conformation of their body. But if a child ever gets into a wrong situation, the uneasiness it feels soon induces it to change its posture. Besides, in those countries where no such precautions are taken, the children are all robust and well proportioned. It is likewise said, that if children were left to the free use of their limbs, their restlessness would subject them to many external injuries; but though they are

NOTE.

\* Rousseau.



heavy, \* they are proportionably feeble, and cannot move with sufficient force to hurt themselves. The true source, however, of that wretched slavery to which they are condemned, is this; an infant, whose limbs are at liberty, must be constantly watched; but when it is fast bound, it requires little attendance from its nurse, and may be thrown into any corner.

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## THE HILL OF SCIENCE.

### *A vision.*

**I**N that season of the year, when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation; I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness, and I sat me down on the fragment of a rock overgrown with moss, where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into the most perfect tranquillity, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

I immediately found myself in a vast extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth; many of whom pressed forward with the liveliest expression of ardour in their countenance, though the way was in many places steep and difficult. I observed that those who had but just begun to climb the hill, thought themselves not far from the top; but, as they proceeded, new hills were continually rising to their view, and the summit of the highest they could but before discern, seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds. As I was gazing on these things with astonishment, my good genius suddenly appeared. The mountain before thee, said he, is the hill of Science. On the top is the temple of Truth, whose head is above the clouds, and a veil of pure light covers her face. Observe the progress of her votaries; be silent and attentive.

I saw that the only regular approach to the mountain, was by a gate, called the gate of Languages. It was kept by a woman of a pensive and thoughtful appearance, whose lips were continually moving, as though she repeated something to herself. Her name was Memory. On entering this first enclosure, I was stunned with a confused murmur of jarring voices, and dissonant sounds; which increased upon me to such a degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at Babel. The road was also rough and stony; and rendered more difficult by heaps of rubbish, continually tumbled down from the higher parts of the mountain, and broken ruins of ancient buildings, which the travellers were obliged to climb over at every step; insomuch that many, disgusted with so rough a beginning, turned back, and attempted the mountain no more: while others, having conquered this difficulty, had no spirit to ascend further, and sitting down on some fragment of the rubbish, harangued the multitude below with the greatest marks of importance and self-complacency.

About half-way up the hill, I observed on each side the path a thick forest, covered with continual fogs, and cut out into labyrinths, cross alleys, and serpentine walks, entangled with thorns and briars. This was called the wood of error: and I heard the voices of many who were lost up and down it, calling to one another, and endeavouring in vain to extricate themselves.

### NOTE.

\* Rousseau.

The trees in many places shot their boughs over the path, and a thick mist often rested on it; yet never so much but that it was discernible by the light which beamed from the countenance of Truth.

In the pleasantest part of the mountain were placed the bowers of the muses, whose office it was to cheer the spirits of the travellers, and encourage their fainting steps with songs from their divine harps. Not far from hence were the fields of fiction, filled with a variety of wild flowers, springing up in the greatest luxuriance, of richer scenes and brighter colours than I had observed in any other climate. And near them was the dark walk of Allegory, so artificially shaded, that the light at noon day was never stronger than that of a bright moon-shine. This gave it a pleasingly romantic air for those who delighted in contemplation. The paths and alleys were perplexed with intricate windings, and were all terminated with the statue of a Grace, a Virtue, or a Muse.

After I had observed these things, I turned my eye towards the multitudes who were climbing the steep ascent, and observed amongst them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was Genius. He darted, like an eagle, up the mountain, and left his companions gazing after him with envy and admiration: but his progress was unequal, and interrupted by a thousand caprices. When Pleasure warbled in the valley, he mingled in her train. When Pride beckoned towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made so many excursions from the road, that his feebler companions often outstripped him. I observed that the muses beheld him with partiality; but Truth often frowned and turned aside her face. While Genius was thus wasting his strength in excentric flights, I saw a person of a very different appearance, named Application. He crept along with a slow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him, who had at first derided his slow and toilsome progress. Indeed there were few who ascended the hill with equal and uninterrupted steadiness; for besides the difficulties of the way, they were continually solicited to turn aside by a numerous crowd of appetites, passions, and pleasures, whose importunity, when they had once complied with, they became less and less able to resist; and, though they often returned to the path, the asperities of the road were more severely felt, the hill appeared more steep and rugged, the fruits which were wholesome and refreshing, seemed harsh and ill-tasted, their sight grew dim, and their feet tripped at every little obstruction.

I saw, with some surprise, that the muses, whose business was to cheer and encourage those who were toiling up the ascent, would often sing in the bowers of Pleasure, and accompany those who were enticed away at the call of the passions. They accompanied them, however, but a little way, and always forsook them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led them away without resistance to the cells of Ignorance, or the mansions of Misery. Among the innumerable seducers, who were endeavouring to draw away the votaries of Truth from the path of Science, there was one, so little formidable in her appearance, and so gentle and languid in her attempts, that I should scarcely have taken notice of her, but for the numbers she had imperceptibly loaded with her chains. Indolence (for so she was called) far from proceeding to open hostilities, did not attempt to turn their feet out of the path, but contented herself with retarding their progress; and the purpose she could not force them to abandon, she persuaded them to delay. Her touch had a power like that of the torpedo, which withered the strength of those who came within its influ-

ence. Her unhappy captives still turned their faces towards the temple, and always hoped to arrive there; but the ground seemed to slide from beneath their feet, and they found themselves at the bottom, before they suspected they had changed their place. The placid serenity, which at first appeared in their countenance, changed by degrees into a melancholy languor, which was tinged with a deeper and deeper gloom as they glided down the stream of insignificance—a dark and sluggish water, which is curled by no breeze, and enlivened by no murmur, till it falls into a dead sea, where the startled passengers are awakened by the shock, and the next moment buried in the gulph of oblivion.

Of all the unhappy deserters from the paths of Science, none seemed less able to return than the followers of Indolence. The captives of Appetite and Passion could often seize the moment, when their tyrants were languid or asleep, to escape from their enchantment: but the dominion of Indolence was constant and unremitted, and seldom resisted till resistance was in vain.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilarating, the path shaded with laurels and other evergreens, and the effulgence which beamed from the face of the goddess seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain!—but, while I was pronouncing this exclamation with uncommon ardour, I saw standing beside me a form of diviner features, and a more benign radiance. Happier, said she, are those, whom Virtue conducts to the mansions of Content! What, said I, does Virtue then reside in the vale? I am found, said she, in the vale, and I illuminate the mountain. I cheer the cottager at his toil, and inspire the sage at his meditation. I mingle in the crowd of cities, and bless the hermit in his cell. I have a temple in every heart that owns my influence; and to him that wishes for me, I am already present. Science may raise you to eminence; but I alone can guide you to felicity! While the goddess was thus speaking, I stretched out my arms towards her with a vehemence which broke my slumbers. The chill dews were falling around me, and the shades of evening stretched over the landscape, I hastened homeward, and resigned the night to silence and meditation.

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#### ON THE TREATMENT OF SERVANTS.

**T**HOSE, who continually change their servants, and complain of perpetual ill usage, have good reason to believe, that they do not know how to govern. Few, indeed, possess the skill to unite authority with kindness, or are capable of that steady, and uniformly reasonable conduct, which alone can maintain true dignity, and command a willing and attentive obedience. Let us not forget that human nature is the same in all stations. If you can convince your servants, that you have a generous and considerate regard to their health, their interest, and their reasonable gratifications—that you impose no commands, but what are fit and right, nor ever reprove, but with justice and temper—why should you imagine that they will be insensible to the good they receive? or whence imagine them incapable of esteeming and prizeing such a master or mistress? I could never without indignation hear it said, “that servants had no gratitude;” as if servitude excluded the virtues of humanity. The truth is, masters and mistresses have seldom any real claim to gratitude. They think highly of what they bestow, and little of the service they receive. They consider only their own convenience, and seldom reflect on the kind of life their servants pass with them. They do not ask themselves whether it is such a one, as is consistent with the

preservation of their health, their morals, their leisure for religious duties, or with a becoming share of the enjoyments and comforts of life.

If you live to be at the head of a family, I hope you will not only avoid all injurious treatment of your servants, but behave to them with that courtesy and good-breeding, which will heighten their respect as well as affection. If, on any occasion, they do more than you have a right to require, give them at least the reward of seeing, that they have obliged you. If in your service they have any hardship to endure, let them see, that you are really concerned for the necessity of imposing it. When they are sick, give them all the attention, and every comfort in your power, with a free heart, and kind countenance: "Not blemishing thy good deeds, nor using uncomfortable words when thou givest any thing. Is not a word better than a gift? but both are with a gracious man! A fool will upbraid churlishly, and a gift of the envious consumeth the eyes."—(Eccles. xviii. 15. and 18.)

Whilst you thus endear yourself to all your servants, you must ever carefully avoid making a favourite of any. Unjust distinctions, and weak indulgences to one, will of course excite envy and hatred in the rest. Your favourite may establish whatever abuses she pleases. None will dare to complain against her, and you will be kept ignorant of her ill practices; but you will feel the effects of them, by finding all your other servants uneasy in their places; and perhaps by being continually obliged to change them.

When they have spent a reasonable time in your service, and have behaved commendably, you ought to prefer them, if in your power, or to recommend them to a better provision. The hope of this keeps alive attention and gratitude, and is the necessary support of industry. Like a parent, you should keep in view their establishment, in some way which may preserve their old age from indigence: and to this end you should endeavour to inspire them with care to lay up part of their gains, and constantly discourage in them all vanity in dress, and extravagance in idle expenses. You cannot doubt but that you are bound to promote their eternal, as well as temporal welfare, since, next to your children, they are your nearest dependants. You ought, therefore, to instruct them, as far as you are able, furnish them with good books suited to their capacity, and see that they attend the public worship of God. And you must take care so to pass the sabbath-day, as to allow them time, on that day at least, for reading and reflexion at home, as well as for attendance at church. Though this is a part of your religious duty, it is also a part of family management. For the same reason I earnestly recommend family prayers, which are useful to all, but most particularly to servants; who, being constantly employed, are too often led to the neglect of private prayer; and whose ignorance makes it very difficult for them to frame devotions for themselves, or to choose proper helps amidst the numerous books of superstitious or enthusiastic nonsense, which are printed. This will probably increase their respect for you, and will be some restraint, at least, on their outward behaviour.

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#### ON TITLES.

**I**N a country where a fool governs, under the name of a king, assisted by an ignorant set of titled profligates, what becomes of the native dignity of men? What use is there for reason, or for freedom, in such a country? Can reason be exercised, without beholding the absurdity of such a government, and can freedom be enjoyed under it? Either there are no such things as freedom and reason, or such a state of subjection is improper and dishonourable for man.

When a nation hath lost its virtue, and become corrupted, it may then answer



to introduce hereditary distinctions. A star, a riband, and a garter, are then, perhaps, necessary to discriminate the higher order of slaves from the lower, and a diadem, to point out the master over the whole: for when once a nation becomes abandoned, they are fit only for slavery; in which condition, slaves, however, have never yet been kept, without a master, and the auxiliary aid of overseers. He that wears the diadem, represents the master; and those who are styled dukes, lords, and knights, act as overseers.

Ought any reasonable man to contend, that because this kind of government may be submitted to, when the people are sunk into depravity, it is therefore the most proper for virtuous freemen? Ought any one, who respects his veracity, to affirm, that it is the best government for the people of America? The man who attempts to promote such an opinion, is either grossly ignorant of the real sentiments and situation of his countrymen, or has his ambitious views to accomplish. The people of America are not sufficiently vicious, to submit to such a humiliating system of civil tyranny; nor are they likely ever to become in so great a degree corrupted. Their government, as it found them virtuous, will keep them so.—A good government will cherish and protect the growth of liberty, and enable mankind to transmit it unsullied to remote posterity; while a bad one would quickly destroy it, and, without such a miracle as hath emancipated France, forever keep them in bondage. When a bad government follows the depravity of the people, it is in the natural succession of events; but when it is attempted to be imposed upon a free and virtuous nation, there is nothing which the heart rejects with greater scorn.—I repeat, that the people of America are not yet sufficiently abandoned to be prepared for hereditary distinctions. Before this event takes place, I doubt not, that those who have attempted to introduce them, and thereby to destroy the virtue of their country, *will be bisped from political life with disgrace, and their remembrance blotted out by oblivion.*

I have heard it said, that “it is right to have hereditary orders of men, because of the distinction which nature makes between one man and another.” This argument, often, I believe, insisted on, will not, when examined, be found applicable to the case in question. As far as nature actually does make distinctions between men, so far is it proper for the government of a country to countenance such distinctions. It is not only proper, but it is so much the duty of a government to do it, that those only are esteemed well-governed countries, where great merit, and uncommon talents, have their proper weight and influence. But what has this to do with hereditary titles? Nature never gave a title to any man, much less would she make it hereditary. The distinctions which she makes in favour of the father, do not descend to the son, nor are they bestowed upon the rich and powerful alone. The son of a cobbler may be a great statesman and philosopher; whilst the son of the greatest philosopher and statesman upon earth may be an idiot. How then can it be said “that hereditary distinctions are founded on nature?” The fact is not so: nature is in this respect so variable, and so levelling in its operation, that no argument can be more unfortunate for those who wish to establish the propriety of hereditary orders among mankind.

A government of reason and equal laws, will respect the merit and abilities of every class of men. If a man is found to deserve the esteem of his country, under such a government he obtains it, whether he hath been nursed in the palace of luxury, or in the cottage of distress. Such is the government which God must look down upon with pleasure, and such the government which our happy country enjoys.

The president of the united states is a great and good man: as such we love and admire him, and can without envy behold him the first of citizens. He



became the first of citizens, by being the best of men, and holds this pre-eminent station, only by this exalted tenure. If he had posterity, and we were certain they would never hold it by any other, something might then be said in favour of hereditary orders of men. Universal experience, however, denies the possibility of such a thing: and the history of the world affords a thousand instances of the absurdity of the idea.—No one can ever be certain, that the son of a king will not be a weak or a vicious man: and as to the children of an hereditary nobility, they are much more likely to be weak and vicious, than otherwise.—Hence the inconvenience of having the government of a country in the hands of such a race of men! How weak and absurd is the system, and how unjust and degrading to merit of every degree!—Can the little disputes and inconveniencies of contested elections, which serve to keep alive the sense of liberty, be with any propriety put in competition with the evils of so preposterous a plan of government? No man, whose ambition hath not overshadowed his understanding, will answer this question in the affirmative.

The greatest encouragement to merit, is the prospect that it will be rewarded. In a country where a hereditary nobility are established, what degree of merit will bring a private man into notice? In such countries, the field where talents may be successfully displayed, is so small, that thousands retire from it in hopeless disgust, and finally sink down under the languor of disappointment. But in this country, how many glorious characters have been called forth from obscurity, by the prospect of meeting with an adequate reward of their virtues!—Men, who in other countries would never have been heard of beyond the village in which they resided, have here blazed on the public theatre of life, and set an example of greatness for all ages and countries to admire and imitate.

The political wisdom of the people of America hath produced their present free and equal government; which, in its turn, will lay the foundation for great future wisdom.—Thus a good government serves to perpetuate and transmit, with interest, to posterity, the knowledge that produced it: whilst hereditary governments, by shutting the door against merit, and confining the management of public affairs to a select few, whether adequate to the task, or not, can only be calculated to produce ignorance, and prepare the mind for that condition of slavery, which always follows it.

September 5, 1791.

A REPUBLICAN.

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### THE PROMPTER.

*Any other time will do as well.*

**Y**ES, yes; but are you sure that *any other time* will arrive? or if it should, are you certain you can attend to it? If I hear a man or a woman say frequently, *any other time will do as well*, I set them down on my list, the one as *Slack Slowly*—the other, a *careless slipshod* huffy.

Call on such a man to settle his accounts—"O, I can't attend to it now," says the man, "it will do as well *any other time*." Call again; "O, I am busy—It will do as well to-morrow, or *any other time*." Call a third and a fourth time; but he is never ready. The account stands unsettled—it increases from year to year—at length death, that sturdy tyrant, trips up his heels, and lays him flat on his back—his accounts unsettled—his administrator has work enough upon his hands—for a man, who will settle his accounts *at any other time*, will generally make his charges in the same way: he does not set down every article at the time of purchase or sale: he trusts to memory: he can remember the article and price, and charge it at *any other time*: he forgets—makes mistakes: his books are irregularly kept: they are disputed: his administrator has no proof but the books: and other people are alive to swear to *their* ac-

counts, or produce other evidence.—Then begin lawsuits: and when *Lazø* opens the door of litigation, *Poverty* follows up close, and enters with it. Juries and arbitrators decide these disputes upon vague, uncertain evidence—and somebody suffers the loss. So much for this *any other time*.

But suppose a man lives long, as the worst men generally live the longest—why he plagues every one that has any dealings with him—yes, and is eternally haunted himself.

The prompter has heard it said, *take care of the farthings; the pounds will take care of themselves*. Now a word upon this, if you please. Take special care of little *shilling* accounts: they are like the old serpent, who deceived Eve, *fly, insinuating, tempting* things. “How much does it cost?” is the question, whenever an article is to be purchased. *A shilling*, is the answer. O, then get it by all means: *A shilling* is a *trifle*. It is so: but “*sands form the mountain*.” Look to that, I say. The whole evil is, that this *shilling* is a *trifle*.—*A dollar!* that is *no trifle*—I can’t afford a *dollar*. Very well: a dollar consists only of the small number of *six shillings*; and when six of these little *trifles*, these Lilliputian shillings are gone—a dollar, that gigantic part of a man’s estate, is gone.

Now then in order to baffle the temptation of spending shillings—settle your accounts often—*once a year at least*; for otherwise they will swell into an unmanageable size. *Hartford, 1790.*

## PROSPERITY AND ADVERSITY.

*An allegorical tale.*

**T**WO of the daughters of Providence were sent to the house of a rich Phenician merchant, named *Velasco*, whose residence was at *Tyre*, the capital city of the kingdom.

*Prosperity*, the eldest, was beautiful as the morning, and chearful as the spring: but *Adversity* was sorrowful and ill-favoured.

*Velasco* had two sons, *Felix* and *Uranio*. They were both bred to commerce, though liberally educated, and had lived together from their infancy in the strictest harmony and friendship: but love, before whom all affections of the soul are as the traces of a ship upon the ocean, which remain only for a moment, threatened in an evil hour to set them at variance; for both of them were become enamoured with the beauties of *Prosperity*. The nymph, like one of the daughters of men, gave encouragement to each by turns: but to avoid a particular declaration, she vowed a resolution never to marry, unless her sister, from whom she said it was impossible for her to be long separated, was married at the same time.

*Velasco* was no stranger to the passions of his sons, and dreading every thing from their violence, to prevent ill consequences, he obliged them by his authority to decide their pretensions by lot, each previously engaging in a solemn oath to marry the nymph that should fall to his share. The lots were accordingly drawn, and *Prosperity* became the wife of *Felix*, and *Adversity* of *Uranio*.

Soon after the celebration of these nuptials, *Velasco* died, having bequeathed to his eldest son, *Felix*, the house wherein he lived, and the greatest part of his large patrimony and effects.

The husband of *Prosperity* was so transported with the gay disposition and enchanting beauties of his bride, that he clothed her in gold and silver, and adorned her with jewels of inestimable value. He built a palace for her in the woods; he made rivers in his gardens, and beautified their banks with temples and pavilions; he entertained at his table the nobles of the land, delighting their ears with music, and their eyes with magnificence: but his kindred he

beheld as strangers, and the companions of his youth passed by him unregarded. His brother also became hateful in his sight; and, in process of time, he commanded the doors of his house to be shut against him.

But as the stream flows from its channel, and loses itself among the valleys, unless confined by bounds, so also will the current of fortune be dissipated, unless bounded by economy. In a few years, the estate of Felix was wasted by extravagance; his merchandise failed him by neglect, and his effects were seized by the merciless hands of creditors. He applied himself for support to the nobles and great men whom he had feasted, and made presents to; but his voice was as the voice of a stranger, and they remembered not his face. The friends he had neglected derided him in their turn; his wife also insulted him, and turned her back upon him, and fled—yet was his heart so bewitched with her sorceries, that he pursued her with entreaties, till by her haste to abandon him, her mask fell off, and discovered to him a face as withered and deformed, as before it had appeared youthful and engaging.

What became of him afterwards, tradition does not relate with certainty. It is believed he fled into Egypt, and lived precariously on the scanty benevolence of a few friends who had not totally deserted him; and that he died in a short time, poor, wretched, miserable, and an exile.

Let us now return to Uranio, who, we have already observed, had been driven out of doors by his brother Felix. Adversity, though hateful to his heart, and a spectre to his eyes, was the constant attendant on his steps; and, to aggravate his sorrows, he received certain intelligence that his richest vessel was taken by a Sardinian pirate; that another was lost upon the Lybian straits; and, to complete all, the banker, with whom the greater part of his ready money was entrusted, had deserted his creditors, and retired into Sicily. Collecting, therefore, the small remains of his fortune, he bid adieu to Tyre, and, led by Adversity, he passed through unfrequented roads, and forests overgrown with bushes.

He came at last to a small village, at the foot of a mountain; here they took up their abode for some time; and Adversity, in return for all the anxiety he had suffered, softening the severity of her looks, ministered to him the most faithful counsel, weaning his heart from the immoderate love of earthly things, and teaching him to revere the Almighty, and to place his whole trust and happiness in his government and protection. She humanized his soul, made him modest and humble, taught him to compassionate the distresses of his fellow creatures, and instructed him to relieve them.

"I am sent (says she) to those only, who are the favourites of Heaven; for I not only train them up by my severe discipline to future glory, but also prepare them to receive with a greater relish all such moderate enjoyments as are not inconsistent with this probationary state. As the spider, when assailed, seeks shelter in his inmost web, so the mind, which I assist, contracts its wandering thoughts, and flies for happiness to itself. Prosperity, by smiling, but treacherous sister, too often delivers those whom she has seduced, to be scourged by her cruel followers, Anguish and Despair; while Adversity never fails to lead those who will be guided by her to the blissful habitations of Tranquility and Content."

Uranio listened to her words with great attention; and as he looked earnestly on her face, the deformity of it seemed insensibly to decrease. By gentle degrees his aversion to her abated, and at last he gave himself wholly up to her counsel and direction. She would often repeat to him the wise maxims of philosophers, that those who want the fewest things are the happiest. She admonished him to turn his eyes to the many thousands beneath him, instead of gazing on the few who lived in pomp and splendor; and instead of supplicating for riches and po-

pularity, to pray for a virtuous mind, and a quiet state, an unblameable life, and a death full of good hopes.

Finding him every day more and more composed and resigned, though neither enamoured with her face, nor delighted with her society, she at last addressed him in the following manner :

“ As gold is purged and refined from the dross by the fire, so is Adversity sent by Providence to try and improve the virtue of mortals. The end obtained, my task is finished, and I now leave you, to go and give account of my charge. Your brother, whose lot was Prosperity, and whose condition you so much envied, after having experienced the error of his choice, is at last released by death from the most wretched of lives. Happy has it been for Uranio that his lot was Adversity ; and, if he remembers her as he ought, his life will be honourable, and his death happy.”

As she pronounced these words, she vanished out of his sight ; but though her features, at that moment, instead of inspiring their usual horror, seemed to display a kind of languishing beauty—yet, as Uranio, in spite of his utmost efforts, could never prevail on himself to love her, he neither regretted her departure, nor wished for her return. But, though he rejoiced in her absence, he treasured up her counsels in his heart, and grew happy in the practice of them.

He afterwards betook himself again to merchandise, and having, in a short time, acquired a competency sufficient for the real enjoyment of life, he retreated to a little farm which he had bought for that purpose, and where he determined to continue the remainder of his days. Here he employed his time in planting, gardening, and husbandry ; in quelling all disorderly passions, and informing his mind by the lessons of Adversity. He took great delight in a little cell or hermitage in his garden, which stood under a tuft of trees, encompassed with eglantine and honey suckles. Adjoining to it was a cold bath, formed by a spring issuing from a rose, and over the door, in large characters, was this inscription :

Beneath this moss-grown roof, within this cell,  
Truth, Liberty, Content, and Virtue dwell.  
Say, you, who dare this happy place disdain,  
What splendid palace boasts so fair a train ?

He lived to a good old age, and died honoured and lamented.

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### T I M E.

**I**F age may be allowed to confer wisdom, and claim the ear of public attention, I have the best title to a patient and respectful hearing from mankind. And, notwithstanding the subject matter of my address will be complaints against them for their neglect and ingratitude, yet I trust some will pay a proper attention to my remonstrance, while it is in my power to render them the most essential service. The commencement of my existence has been a matter of dispute among philosophers in divers ages and nations, who too much neglected to improve me, while they were unprofitably employed in fixing my origin. I, however, dated my birth from the remotest antiquity. My mother, whose existence never had a beginning, lost that existence the moment I was born ; but, at my death she will regain it, and it shall never more come to an end. I was present when the vast fabric of created things emerged from ancient chaos, and saw it arise completely beautiful and perfect from the forming hand of its glorious Creator, when the “ *morning stars sang together, and the sons of God shouted for joy.*” I saw the successive generations of men people the globe ; presided at their birth, attended them through life, and fixed the period of their days. In me they existed, and from me the means of obtaining every bless-



sing, have been derived through all ages. I have not only brought into being, emperors, kings, philosophers, and heroes, but been their constant companion, and immortalized their names and characters through succeeding generations. Without me, they could never have acquired honour, fame, or conquest. Their greatest labours, their best concerted schemes, their most admired systems, philosophy, morals, and religion, gradually ripened under the auspices of my favour, and were by me matured and brought to perfection. It was I that mel-  
lowed the glowing touches of Raphael and Titian, and spread a venerable glory on their works. To me Homer owes much of his fame, and the labours of ancient artists their praise. I destroy as well as create; by me the Egyptian pyramids arose; by me they will be demolished. By imperceptible degrees I crum-  
ble the proudest monuments of human skill and labour to dust; and erase the memorial of the great. I bring to light truths long obscured by darkness, the secret machinations of the wicked, those virtues that bloom in obscurity, and establish the characters of men, of kings, and of nations. No man ever saw me entire; for although I am continually in view, yet they only behold in suc-  
cession the parts of which I am composed. It is by my means that men enjoy their most delectable pleasures, and yet, while in the enjoyment thereof, they fre-  
quently neglect and abuse me. Notwithstanding I am their best friend, yet they often compel me into the most unnatural employments; and many of the great use all their art to kill me, although they know me to be essential to all their happiness. The lover, the statesman, the poet, and the usurer, at certain periods, all wish me annihilated, and consider me as the greatest bar to that fel-  
icity which they contemplate in prospect. To the heir of a large estate I am peculiarly irksome, and he, at the same time, wishes my departure and arrival. Such is the inconsistency of mankind. They always think my presence tedious, and yet are frequently complaining that I depart too soon.

I am, however, differently judged of by the wise man and the fool; while the latter complains that my motion is slow, and that I hang heavy on his hands, the former esteems me in proportion to my value, and laments the rapidity of my flight. All are fools who neglect and abuse me; and, indeed, it is these only who can properly be stigmatized with that contemptible appellation. All are wise who value and improve me, and none but these are truly entitled to that dig-  
nified character. And, although I shall not exist to see the final lot of those in-  
numerable millions, who have either revered or abused me, yet I will venture to assert, that the reverence or abuse which they have shown me, will be made the sole criterion of their fate in another state of existence. In proportion as they have valued me, they will be esteemed in the sight of the supreme Judge. But, however slighted or misemployed I may be by the sons of folly, or votaries of pleasure, they will all seek the continuance of my presence and favour, when convinced that they can no longer enjoy it. The prospect of losing me forever, awakens affection, even in those who, till that moment, either totally  
sighted me, or employed me in the worst of purposes. Those who have wasted  
me in a guilty round of animal gratifications, the pursuits of folly and madness, or sacrificed me days and hours without number at the card-table, will then la-  
ment their foolishness, and seek, with unavailing tears, for a little more

TIME.

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*Letters to a young lady. By the rev. John Bennet. Continued from page 72.*

LETTER VII.—On female accomplishments.

**T**HE accomplishments of a woman may be comprised under some, or all of the following articles; needle-work, embroidery, &c. drawing, music, dancing, dress, politeness, &c.



To wield the needle with advantage, so as to unite the useful and beautiful, is her particular province, and a sort of ingenuity, which shows her in the most amiable and attracting point of view.—Solomon describes his excellent daughter, as employed in the labours of the distaff or the needle. Homer paints his lovely matrons as engaged in such domestic avocations. Andromache is thus relieving her solitude, when she is surprised into transport by the unexpected return of Hector from the war.

The heart glows with pleasure, when we read the accounts of the good Roman matrons in the purer and unvitiated ages of their republic. The greatest men, princes, warriors, senators and philosophers were clothed in the labours of their wives and daughters. Industry, in this happy period, was esteemed a virtue; and it was not beneath a woman of the first quality or understanding to be an excellent economist, who “looked well to the ways of her household.”

Employment is the grand preservative of health and innocence. When we have nothing to do, we immediately become a burden to ourselves; the mind and body languish for want of exercise, and we fall into a thousand dangerous temptations.

#### LETTER VIII.—On drawing.

**I**F you have any natural taste for drawing, I should wish you to indulge it. I think it an accomplishment, very well adapted both to the taste and delicacy of your sex. It will agreeably exercise your ingenuity and invention. It will teach you to discover a superior finish in all the varied landscapes and scenery of nature; to survey the works of distinguished masters, with a higher relish and a more poignant curiosity; and it will heighten all the innocent pleasures of your retirement. When nature howls with winds, or is covered with snow, you will be able, in a moment, to call a fancy spring upon the canvas, of which the blossoms will be ever fragrant, and the trees ever green. You may thus have birds always on the spray, and larks apparently thrilling out praise to their bountiful Creator.

#### LETTER IX.—On music and dancing.

**MUSIC**, by which I mean playing on an instrument, or occasionally singing, is a very desirable acquisition in any woman, who has time and money enough to devote to the purpose; for it requires no inconsiderable portion of both. It will enable you to entertain your friends; to confer pleasure upon others; must increase your own happiness; and it will inspire tranquillity, and harmonize your mind and spirits, in many of those ruffled or lonely hours, which, in almost every situation, will be your lot.

The passions of mankind, however, have very much debased and profaned this art, which, like others, was originally sacred, and intended to chant the praise of the Almighty. Many songs are couched in such indelicate language, and convey such a train of luscious ideas, as are only calculated to soil the purity of a youthful mind. I should therefore recommend, (if I may so express myself,) rather the sacred, than the profane, of this study.—Indeed church music is, in itself, more delightful than any other. What can be superior to some passages of Judas Maccabeus or the messiah? There is not, perhaps, a higher among the melancholy pleasures, than a funeral dirge.

Dancing, in a degree, is professedly an essential part of a good education, as correcting any awkwardness of gesture, giving an easy and graceful motion to the body, and, if practised early, perhaps even in directing its growth. Modern manners, however, have carried the fondness for this accomplishment to an immoderate extreme. A passion for making the best figure in a minuet, is vast-

ly beneath the dignity of a woman's understanding. And I am not sure, whether excelling in this particular does not inspire too great a fondness for dissipating pleasures, and proportionably abate the ardour for more retired virtues. A woman, who can sparkle and engage the admiration of every beholder, at a ball, is not always content with the graver office of managing a family, or the still and sober innocence of domestic scenes. Besides, dancing is not, at certain moments, without its temptations. An elegant, illuminated room, brilliant company, the enchanting powers of music, admiring eyes, obsequious beaux, attitude, &c. are apt to transport the mind a little beyond the rational medium of gentle agitation.

I would not, however, be a cynical moralist, that would abridge you of any harmless amusement. I have only my apprehensions for your innocence; for indeed it is a plant of a very delicate complexion. And you will then have attained the perfection of your character, when you can mix a passion for these elegant accomplishments, with a turn for solid and domestic virtue; when you can, one night, be distinguished at a ball, and the next want no other entertainment, than what the shade, your family, a well chosen book, or an agreeable walk are able to afford. I should wish you to be innocent, and, if possible, accomplished at the same time; but at any rate, I would have you innocent, because, otherwise, you cannot be happy.

#### LETTER X.—On dress.

*My dear Lucy,*

**W**ILL you bear with my impertinence, if I attempt to give you my directions on a subject where your sex are allowed to possess infinitely more taste and judgment than our own—that of dress? I offer, however, my plain and undisguised sentiments, only for your advantage; and, I am sure you will receive them with that candour and indulgence, to which my friendship for you, has an indisputable claim.

Neatness you cannot cultivate with too much attention. I would press it on every female, as strongly, if possible, as lord Chesterfield did the graces, on his son. The want of it is unpardonable in a man; but in a woman, it is shocking. It disgusts all her friends and intimates; has estranged the affections of many an husband, and made him seek that satisfaction abroad, which he found not at home.

Some ladies, who were remarkably attentive to their persons before marriage, neglect them afterwards in an egregious manner. They cannot pay a worse compliment to their own delicacy or to their husbands. If they conceived some efforts necessary to gain the prize, more, I am sure, are required to preserve it.

It is the opinion of (I believe) Rochefoucault, that nice observer of life and manners, that the affection of women increases after marriage, whilst that of a man is apt to decline. Whatever be the cause, a prudent woman will, at least, use every method in her power, to guard against so mortifying a change. Neatness, however, is easily practised, and will always have considerable weight.

In the eyes of servants and domestics, indeed, a woman loses her consequence and authority by a neglect of her person. She will not be obeyed with cheerfulness, and she will become an object of ridicule, in all their private parties and conversations. If inferiors must be subject, they will pay an unconstrained homage only to a person, who attracts, by propriety, the estimation of the world.

Neatness is the natural garb of a well-ordered mind, and has a near alliance with purity of heart. Law has said of his Miranda, that she was always clean without, because she was always pure within. And Richardson, whose taste was as exquisite, as his imagination glowing, has painted his Clarissa, as always

dressed, before she came down stairs, for any company, that might break in upon her during the whole day.

Finery is seldom graceful. The easy undress of a morning often pleases more, than the most elaborate and costly ornaments. I need not say of how much time and money they rob us, which are sacred to virtue and to the poor, nor how soon this very embellished body will be dust and ashes. The perfection of the art is conveyed in two words; an elegant simplicity. Ladies are certainly injudicious in employing so many male friseurs about their persons. The custom is indelicate; it is contrary to cleanliness; and all their manœuvres cannot equal the beauty of natural, easy ringlets, untortured and unadorned.

The nearer you approach to the masculine in your apparel, the further you will recede from the appropriate graces and softness of your sex. Addison, in his day, lashed, with a delicate vein of irony, this absurd transformation. The present age wants such an inimitable censor. The riding habits, particularly, that have been so fashionable, and even made their appearance at all public places, conceal every thing that is attractive in a woman's person, her figure, her manner, and her graces. They wholly unsex her, and give her the unpleasant air of an Amazon, or a virago. Who likes the idea? or if you would be more struck with the absurdity, tell me what would you think of *petits maitres* in muffs? You immediately despise the ridiculousness of the one; we daily feel the unnaturalness of the other. We forget that you are women in such a garb, and we forget to love.

Every public paper one opens, is a violation of your delicacy, and an insult to your understanding. Powders, perfumes, pomatums, cosmetics, essence of roses, olympian dew, artificial eyes, teeth, hair advertised for your advantage, would be an heavy stigma, if some kind and well disposed persons among our own sex, were not willing to share with you a part of the burden. Blush, my dear girl, at such unseemly practices. Be content to be, what God and nature intended you: appear in your true colours; abhor any thing like deceit in your appearance, as well as your character.—What must all sensible men think of a woman, who has a room filled with a thousand preparations and mixtures to deceive him? What money, what time must be given to this odious, insufferable vanity! Under such unnatural management, how different must be the female of the evening and the morning! What must we think of marriage, dressing rooms, and toilets! What an opening for expostulation, coldnesses, aversions! If an “elegant simplicity” be the perfection of dress, this is surely, as far as possible, removed from perfection. It is not simplicity; it is not elegant.

It would be cruel to add any thing to the punishment of the men, who can have recourse to such effeminate artifices. They have already the scorn and ridicule of one sex, and the stern contempt and indignation of the other. They are poor, amphibious animals, that the best naturalists know not under what class to arrange.

Painting is indecent, offensive, criminal. It hastens the approach of wrinkles; it destroys constitutions, and defaces the image of your Maker.

Would you think of giving the last touch to the pieces of a Poussin, or a Salvator Rosa? Believe for a moment, that the Almighty is, at least, as great in his way, as either of these artists.

Let the martyrs of fashion, luxury, and dissipation, who turn night into day, have recourse to this filthy and abominable practice. Let them seek a resource from the rebukes of their conscience in gaiety and noise. But let the fairness of your complexion be only that of nature, and let your rouge be the crimson blush of health, arising from temperance, regularity, exercise and air.

That beauty, truly blent, whose red and white,  
Nature's own sweet and cunning hand laid on.

Such simplicity will recommend you to God;—and, if you retain any fears of offending him, how dare you deface his image, in your countenance, by artificial decorations? Such innocence will charm, when paint is dissolved. It will call up a bloom, and cast a fragrance even on the latest winter of your age.

LETTER XI.—*On dress and ornament.*

*My dear Lucy,*

A WOMAN may be fairly allowed a little more attention to ornament, than would be pardonable in the other sex. Nature, through all her works, has lavished more external brilliancy, colouring and plumage on the female. And though dress, in itself, is no essential quality, we are induced to judge more of your real character and disposition from it, than you are apt to imagine. We fancy it, in its different modifications, a mark of good sense, delicacy and discretion, or of the very opposite defects. Every sensible woman, therefore, will study it so far, as not to subject herself to unfavourable constructions. She will endeavour to convince every beholder, that she knows the proper medium between a ridiculous profusion, and a total want of ornament; that she can tinge plainness with elegance; that she does not wish to seduce by her appearance, but only to please; that she has cultivated her mind, much more than her person, and placed the highest value, not on the outward, perishable casket, but the diamond within.

I rejoice that the good sense of my countrywomen has corrected some late glaring indecencies of dress. Young ladies should not be too liberal in the display of their charms. Too much exposure does not enhance their value. And it approaches too nearly to the manner of those women, whom they would surely think it no honour to resemble. Bosoms should throb unseen. The bouffant was an ornament of too transparent a kind. Wherever delicacy throws its modest drapery, imagination always lends inexpressible charms. As fine a woman, as the Venus of Medici, would cease to be admired, if curiosity ceased to be suspended.

There is a great neatness in the dress of quakers, and of some other sectaries, who have copied their example. It has, however, more primeness, than ease. In this respect, you have too much good sense to affect singularity. Religion consists in something more substantial, than any particular modes of appearance. And there is, if I mistake not, some conceit and pride, under this prodigious, over-acted plainness. Many, whom these narrow-minded persons would sentence, perhaps, to torments, for being elegantly dressed, have hearts that overflow with universal benevolence, and infinitely more piety and goodness, than themselves.

You know what young lady I mean by Emilia. I do not know a person, that dresses better. She is singularly happy in her choice of colours. Like her virtues, they are of the soft and shaded kind, not the brilliant or the gaudy. I never saw her fine; but she never is fantastic. She is seldom splendid; but neatness is all her own. If she puts on only a riband, it is selected with all the exquisite modesty of her mind, and disposed of by the hands of taste. The graces always appear to have been in waiting for the few moments, that she ever suffers dress to take up her attention.

I very much admire the fashes, which, of late, have been so fashionable among young ladies.—They give me the idea of a childish simplicity, innocence and ease. These, and flowing ringlets, are on the system of nature. And nature will always please.

I am sorry, however, to observe that these girlish ornaments should likewise have encircled the less delicate waists of some married women.—There cannot be a more absurd or disgusting affectation. If I was not writing to ladies,



I would be humorous. On such a subject, I could be severe. But some improper ideas might be suggested, and I will only say, that the sober, aged autumn is never clad in the cheerful livery of spring.

On the whole, my dear girl, as a reasonable creature, and as a christian, never suffer yourself to be led away by an extravagant fondness for dress. What is finery compared with understanding? What is splendor contrasted with reason? What is your body, but a temporary receptacle for an immortal mind? It is but the casket; the jewel is the soul. And how very low and poor in itself is the ambition of apparel? After all our efforts, we can never make it equal the beauty of lilies, or vie with the exquisite tints of the rose. Whatever you can spare, from such expense, to give to the poor, will be a solid treasure, when beauty is but dust and ashes, and when gaiety is forgotten.

(*To be continued.*)

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*Some account of the singular dress of the inhabitants of England, in Chaucer's time.*

Written by that justly celebrated bard.

WE are sorry that decency, and a due attention to our female readers, obliges us to omit some parts of the following curious account of the dress worn in the time of Richard the second, as given us in the very words of the ancient bard Chaucer.

"Alas (says he) may not a man see, as in our days, the sinful, costly array of cloathing; and namely, in too much superfluity of cloathing, such that maketh it so deare, to the harm of the people, not only the cost of embroidering, the disguised indenting, or barring, ounding, playting, winding, or bending, and semblable waste of cloath in vanity. But there is also the costly furring in their gowns, so much pouncing of cheffel to make holes, so much dagging of sheres forche, with the superfluity in length of the foresaid gowns, trailing in the dounge, and in the mire; on horse, and also on foote; as well of men, as of women; that all that trayling is verily, as in effect, wasted, consumed, and threadbare, and rotten with dounge; rather than it is given to the poor. Upon that other side, to speake of the horrible disordinate scantinesse of cloathing, as be these cutted slopes, or hanfelines; that through their shortness cover not  
 . . . . . to wicked intent. . . . .

. . . . . proudly in despite of honesty, which honesty Jesu Christ and his friends observed to show in their life. Now as to the outrageous array of women, God wot, that although the visages of some of them seem full chaste and debonaire, yet, notify in her array, and attire, licourousnesse and pride. I say not that honesty in cloathing of man or women is uncovenable, but certes, the superfluity or disordinate quantity of cloathing is reproveable."

It may be observed, that the indecency of cloathing, and of language also, went hand in hand in those days; what Chaucer then wrote, was for the public eye, and meant as a public reproof; yet, in these days, it would be deemed unpardonable and highly offensive, even to give the sense of those parts which we have omitted, and which Chaucer published in plain terms!

Queen Anne, wife to Richard the second, it was, who first taught women to ride on side-saddles; and the same lady first introduced the high-head attire, piked like horns, and long-trained gowns for women. Hocclive, a poet of that age, sung,

Now hath this land little need of brooms  
 To sweep away the filth out of the streete,  
 Sen side-sleeves of pennylet's groomer,  
 Will it up lickte, be it dry or weete.

And a few years after, a royal proclamation was given out, that no man should have his shoes broader at the toes than six inches; and it was enacted in Edward the fourth's reign, that no person, under the degree of a baron, should wear a gown or mantle of an indecent shortness, upon pain of forfeiting to the king for every default, twenty shillings! The dress of those days was not unlike that of the present Highlanders: by this it may be seen, that our age is not alone faulty, but that our ancestors have complained as we do, and our posterity will complain also. We say, that our manners are corrupted, that vice reigns, and that all things become worse and worse; but the truth is, as Seneca says, that in one age there will be more adulteries, in another, excess of riot and banquetting; another while, strange garments for the body will take place; and thus boldness, drunkenness, fiery and civil wars will have their turns; and we can only say, that we are evil, and evil there will ever be; and yet, without a compliment to the present age, perhaps, amidst all our vices and irregularities, there is more real virtue, more humanity, and fewer horrid deeds committed, than in any former age.

In the time of king Edward the third, a poet sung:

Long beards, heartlesse,  
Painted hoods, witelesse,  
Gay coates, gracelesse,  
Make England thriftlesse.

Many statutes were enacted about this time. And in a history called *Elogium*, "The commons (saith the author) were besotted in excess of apparel in wide furcoates, reaching to their loynes, some in garments reaching to their heels, close before, and strowting out on the sides, so that on the back they make men seem women, and this they call by the ridiculous name *goruns*. Their hoods are little, tyed under the chin, and buttoned like the women's, but set with gold, silver, and precious stones; their arrspippers reach to their heels, all jagged; they have another weed of silk, which they call a paltock; their hose are of two colours, or pied with more, which with lackets they call herlots, and which they tie to their paltocks, without any breeches; their girdles are of gold and silver, some worth twenty marks; their shoes and pattens are snowed and piked, more than a finger long, crooking upwards, which they call crack-owes, resembling the devil's claws, which are fastened to the knees with chains of gold and silver;" and thus they are garmented, (says this author) and that they were lions in the hall, but hares in the field.

King Henry the first reprehended much the immodesty of apparel in his days, the particulars of which are not mentioned; only that he abolished the wearing of long hair, with locks and perukes; and king Henry the second first introduced the wearing of silk, called bombycena, brought from Greece and Sicily.

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*Of marriage and modesty among the ancient Germans.\**

By Gilbert Stuart, L. L. D.

IT is not to be denied, that, before the idea of a public is acknowledged, and before men have submitted to the salutary restraint of law, the disorders of promiscuous love disturb and disfigure society. Yet, even in these wild and informal times, there exist parties, who, clinging together from choice and appetite, experience the happiness of reciprocal attentions and kindnesses; who, in the care of their offspring, find an anxious and intertailing employment, and a

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\* See page 38.

powerful source of attachment; who, moved by love, by friendship, by parental affection and habitude, never think of discontinuing their commerce; and who, in fine, look forward with sorrow to the fatal moment when death is to separate them.

This cohabitation or allance, attracting attention by its decency, its pleasures, and its advantages, would grow into a custom or a fashion. For, what men approve, they will imitate. To this use, therefore, it seems not unreasonable to refer the institution of marriage; and thus, before it is known as a political consideration, it, in some measure, subsists in nature. As men increase in their numbers, they perceive the necessity of attending to an union, which is no less important to society, than to the individual, which has in view the support of the one, and the felicity of the other. A ceremonial is invented, which gives it authority and duration. The state takes a share in the cares of the lover, and prescribes the forms that are to bind him to his mistress. Nature, while she fits the sexes for each other, leaves it to polity or law, to regulate the mode of their connexion.

When the individual was called from the house of his father, and invested with arms—when he was advanced from being a part of a private family to be a member of the republic—he had the capacity of entering into contracts, and of singling out the object of his affections. The parties who had agreed to unite their interests, having obtained the approbation of their parents and relations, made an interchange of gifts in their presence. The lover gave his mistress a pair of oxen, a bridled horse, a shield, a sword and a javelin; and she, in her turn, presented him with some arms. It was thus they expressed their attachment for each other, and their willingness to discharge mutually the duties of the married state. This was their strongest tie; these were their mysterious rights, these their conjugal deities.

Nor, let it be fancied that, in this ceremonial, there was any thing humiliating to the woman. It suited exactly the condition of a rude society, and must not be judged of by the ideas of a refined age. The presents, indeed, were expressive of labour and activity; but labour and activity were then no marks of reproach; and, in fact, the joined oxen, the prepared horse, the presented arms, instead of indicating the inferiority of the bride, denoted strongly her equality with her husband. They admonished her, that she was to be the partner and the companion of his toils and his cares, and that, in peace and in war, she was to sustain the same fatigues, and to bear a part in the same enterprises.

The fidelity of the married women among these nations, and the constancy and tenderness of their attachment, express also their equality with the men and their importance. A strict observance of the marriage bed was required of them. The crime of adultery was rare; and, in the severity of its punishment, the respect is to be traced which was paid to modesty. It was immediate, and inflicted by the husband. He despoiled the culprit of her hair and garments, expelled her from his house before her assembled relations, and whipped her through the whole village. Of the young women, the most powerful recommendation was the reserve and coyness of their demeanor. A violation of modesty was never pardoned. Nor youth, nor beauty, could procure a husband. Vice was not here sported with; and, to corrupt and to be corrupted, were not termed the fashion of the times.

In the simplicity of their manners, they found a preservation against vice more effectual than the laws of cultivated states. The gallantries of the young men began late; their youth was, therefore, inexhausted. Those of the young women were not earlier. They mingled, when they were equal in age, in procerity, and strength, and had a progeny who expressed their vigour. Disgrace

attended on celibacy : and the old were honoured in proportion to the number and the merits of their descendants. A dread of pain and the care of beauty checked not generation. The mother suckled her own children ; and, in discharging this task, anticipated the greatness and the felicity she was to acquire and to experience from their virtues, and in their gratitude.

It was thus the chastity of the women was guarded : it was thus their importance was confirmed. No allurements of public shows and entertainments relaxed their virtue, and insinuated into them the love of pleasure ; no incitements of luxury inflamed their desires and exposed them to corruption ; and what the Romans seem to have considered as particularly fatal, no acquirements of knowledge and of letters discovered to them the arts which minister to love.

In some of their states or communities, the respect of modesty was so great, that it was not lawful but to virgins to marry ; who, without the hope or wish of second nuptials, received one husband, as they had done one body and one life, and had no thoughts or desires beyond him. It was their ambition and pride, if they survived the objects of their affection, to preserve, unsullied, the honours of widowhood ; and, when the barbarians had made settlements in the provinces of Rome, when their manners had refined, and the sex were, in some measure, emancipated from this restraint, the spirit of the usage continued to operate. It augmented, as to the widow, the matrimonial symbols ; a larger dower than usual, was necessary to overcome her reluctance to a second bed ; and, while it encouraged the king or the magistrate to exact a greater fine from her on her marriage, it entitled her to a higher compensation for injuries.

Amidst the modesty of such usages and manners, we must not look for polygamy. It was unknown to these nations ; though it is to be allowed, that a few of the chiefs or more renowned princes were surrounded with a number of wives. This, however, was a matter of grandeur, not of appetite ; and its source is to be found in maxims of policy, in the ambition of individuals, and in that of states. A prince, to support or extend his greatness, connected himself with different families ; and the deliberations of his tribe not unfrequently pointed out to him the alliances he should court.

To the degrees of consanguinity and blood, concerning which nature has dictated so little, and polity so much, it is not to be conceived that they paid a scrupulous attention in their marriages. It is a subject on which no infant communities are exact. They attended to it, when, having sallied from their woods, they grew refined by time, observation, and experience.

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## EXCELLENT POLICY OF THE CHINESE.

*Translated from the French of M. Lambert.*

**N**OTHING is more remarkable, nor better calculated for good government, than the means used in China, to excite emulation between the inferior and superior mandarins. For those who discharge their duties well, there are honourable distinctions, allotted as the rewards of their diligence. These marks are, in the Chinese language, called *kilo*, that is, to be marked upon the catalogue, or to have a good mark. These marks are given to the first mandarins, by the sovereign courts of Peking, and to the subaltern mandarins, by the governors and viceroys, who are obliged to acquaint the sovereign courts with it, that they may confirm the marks granted. These distinctions were instituted as a recompense to those, who, in the discharge of their office, have done some action which deserves a small reward ; for example, if they



have justly determined a difficult and embarrassed cause—if they have exactly collected the king's taxes—if they have with equity and fidelity executed the commands of the superior mandarin. These marks are both honourable and useful to them; honourable, because they are specified in all the public writs, in all the orders or advertisements which they publish to the people; for example, "I —, first mandarin of such a town, honoured with six (or twelve) marks of my diligence, by order of the viceroy, my superior, acquaint the nobility, the literati, and the people, that," &c. They are useful to them, because, if they have committed some slight fault, instead of depriving them of their office, the governors only erase from the catalogue one or more of these honourable marks.

But as there are honourable marks, to recompense such actions as deserve a slight reward; so there are marks of laziness and negligence, to punish those who are guilty of slight faults. These consist in depriving the mandarin of a small part of the salary he receives from the emperor; for example, when a mandarin has committed a slight fault, if he has marks of diligence, they are effaced: if he has none, they deprive him of one, two, or more months salary, which goes to the emperor. If a viceroy, or any great mandarin, has presented a memorial concerning any affair, if he is mistaken in a letter, if he has omitted some words, if he has used an improper or obscure expression, or if what he says is not clearly understood, the emperor remits the memorial to a tribunal, which judges of these negligences. This tribunal examines, judges, and presents its sentence to the emperor, which generally consists, according to the law, in depriving this viceroy of three and sometimes six weeks salary. The emperor either absolutely subscribes the judgment in these terms, "I approve of this determination," or he says, "I for this time grant, that he shall not be deprived of his salary, but let his memorial be sent back to him to render him more attentive for the future."

Six months after a robbery has been committed in any part of a province, the viceroy enquires whether the robber is taken. If he is not, he informs the court, that on such a night one robber, or more, entered into the house of such a merchant; that such of the mandarins of the people, and such of the mandarins of war, are specially obliged by their charge, to hinder robberies, and to search for robbers; that in six months, the robber has not been taken, and that these mandarins ought, therefore, according to the law, to be deprived of six months salary. The sovereign court examines this representation, and makes a report of it to the emperor, who subscribes it: at Canton, for instance a place four hundred leagues from court, if a prisoner breaks the prison, and saves himself, this fact is communicated to the emperor, as well as the affairs of the first consequence; and the mandarin who has the charge of the prisoners, is deprived of some months salary, and has orders to seek for the prisoner till he find him: if, however, it can be proved, that there has been collusion, he will be broke, and subjected to a corporal punishment. If a prisoner dies of any disease in the prison, before the officer calls the physician to give him remedies, the court being apprised of it, deprives him of three months salary, and often the first governor of the town is deprived of his salary for the same time. It is the fault of the superior, say they: if he went often, according to his duty, to visit the prisons, the subaltern officers would not be so negligent, nor so cruel to sick prisoners. But if these officers had some marks of diligence, the court, after having agreed, that, according to the law, such a mandarin ought to be deprived of six weeks salary, yet because he had formerly obtained such a number of marks of diligence, they only efface two or three of these honourable points,

## ON THE LANGUAGES.

**T**HERE is always found a constant resemblance between the genius and natural complexion of each people, and the language they speak. Thus the Greeks, a polite, but voluptuous nation, had a language perfectly suitable, full of delicacy and sweetness. The Romans, who seemed only born to command, had a language noble, nervous, and august; and their descendants the Italians, are sunk into softness and effeminacy, which is as visible in their language as their manners. The language of the Spaniards is full of that gravity and haughtiness of air, which makes the distinguishing character of that people. The French, who have infinite vivacity, have a language that runs extremely brisk and lively. And the English, who are naturally blunt, thoughtful, and of few words, have a language exceedingly short, concise, and sententious.

The Spaniards seem to place the nobleness and gravity of their language in the number of syllables, and the swelling of words; and speak less to be understood than admired. Their terms are big and sonorous, their expressions haughty and boisterous, and pomp and ostentation run through all they say. Their language cannot paint a thought to the life; it always magnifies it, often distorts it, and does nothing if it does not exceed nature. The Italian does not swell up things to that degree; but it adorns and embellishes them more; yet these ornaments and embellishments are not real beauties. The Italian expressions, thus rich and brilliant, are like those faces covered with patch and paint, which make a fine show, but the finery is all deceit.

The French language (as some of their authors express themselves) is simple, without lowness; bold, without indecency; elegant and florid, without affectation; harmonious, without swelling; majestic, without pride; delicate, without softness; and strong, without roughness.

Though as to the points of strength and majesty, the French must give way to the English; which in these, as well as in copiousness and expression, exceeds most of the living languages, as far as it comes behind some of them in smoothness and delicacy; of all the modern languages, the French is allowed to be the most clear and fit for philosophical, critical, and polite subjects: the most chaste and reserved in its diction; and the most judicious and severe in its ornaments. But of all others, the English is the most open, honest, and undesigning; it will not bear double meanings, nor can it palliate or hide nonsense; bad sense and good English being things inconsistent.—With all its sublimity, it is gay and pleasant on occasion; but its gaiety is still moderated and restrained by good sense; it hates excessive ornaments, and for the greater simplicity, as some say, would almost choose to go naked; it never dresses more than decorum or necessity requires.

The Spanish resembles those rivers, whose waters are always swelling, and always muddy and turbulent; that never keep long within their channels, but are ever overflowing, and their overflowings ever noisy and precipitate.

The Italian is like those pleasing rivulets that purl agreeably among the stones, and glide in meanders through meadows full of flowers. The French resembles one of those beautiful streams that run briskly, but at the same time, smoothly and equally, without much noise or much depth.—The English, like the Nile, preserves a majesty even in its abundance; its waters roll rapidly, notwithstanding their depth; it never roars but when its banks are too narrow, nor overflows without enriching the soil. The Latin is the common mother of the three former; but the daughters have very different genius and inclinations. The Spanish is an haughty dame, that piques herself on her quality, and loves excess and extravagancy in every thing. The Italian, a coquette, full of fine

airs; always appearing dressed, and taking all occasions of showing her finery, to be admired being all she aims at. The French, an easy prude, that has her share of modesty and discretion; but on occasion can lay them both aside. The English is of a more masculine temperament; it is not only of a different family from the other, but seems of a different sex too. Its virtues are those of a man; indeed it is the product of a colder climate, and rougher people, and its features may be somewhat coarser than that of its neighbours, but its faculties are more extensive, its conduct more ingenuous, and its views more noble.



*Productions and commerce of Germany. From Zimmerman's political survey of the present state of Europe.*

FROM the advantageous situation and the great extent of Germany, from the various appearance of the soil, the number of its mountains, forests, and large rivers, we must naturally expect, and we actually find, an extraordinary variety and vast plenty of useful products. The northern, and chiefly the north-east parts, furnish many sorts of peltry, as skins of foxes, bears, wolves, squirrels, lynxes, wild cats, boars, &c. the southern parts produce excellent vines and fruits; the middle provinces great plenty of corn, cattle, and minerals. Mines have been explored in Germany from the earliest times; and the riches derived from them were in a great measure the cause and support of the former celebrated trade of the Venetians. The Hartz-mountains, in Lower Saxony, contain gold, silver, copper, lead, iron, zinc, cobalt, vitriol, sulphur, and other minerals: gold, however, is found only in the lower Hartz, to the amount of some hundred ducats; silver is coined annually in the upper Hartz, to the amount of 600,000, or, according to other statements, 655,000 dollars: and the value of all the minerals of the Hartz amounts to near double that sum. The mountains of upper Saxony are still richer; they have yielded not less than 34,000 lbs. of silver annually; and the famous Saxon cobalt, chiefly used in making the blue colour called *smalte*, is reckoned to be nearly equal in value to the above quantity of silver. The quantity of iron and lead Germany supplies, is extraordinary: the iron-works and founderies of Smalkalden, Iserlohe, Herzberg, Solingen, &c. are very little inferior to the iron-works in England. Hesse castle as well as Hesse Darmstadt, the principalities of Nassau, and some neighbouring provinces abound in copper, iron, and lead. The Palatinate is remarkable for its minerals, chiefly for its quick-silver, of which Deuxponts alone produces 50,000 lb. a year. The minerals of the provinces belonging to the house of Austria, the value of which is remarkably great, and those of the Prussian provinces are not here spoken of. Salt is found in Germany in such abundance and so great purity, as in few other countries. The salt-works of Salzbourg, in the circle of Bavaria, are immense; the Durnberg yields annually 750,000 lb. I shall not dwell upon those of Swabia, of Allendorf, Naupheim, Hall in upper Saxony, Creuznach, Schoenebeck, which are perhaps the greatest salt-works that either now are or ever were: but I must not omit to take notice, that the best or purest salt we know of is that of Lunenburg, in the Hanoverian dominions. The articles of less use, as for instance, topazes, garnets, emeralds, crystals, do not deserve any particular mention: but the fine clay of upper and lower Saxony, of Hesse, and the Palatinate, forms a very considerable object of commerce, as it is used in making the porcelaine of Dresden, Berlin, Fürstenberg, Frankenthal, &c. superior to all other sorts of porcelaine, except that of Japan and China. Pitcoal is found in Silesia, in the circles of Burgundy, and of Westphalia, and in Hesse. The small bishopric of Liege exports annually to the value of near 100,000 ducats. In other parts, plenty of fuel is supplied by the forests. The mineral waters of Germany are in high repute, and prove confide-

rabable articles of trade. The electorate of Treves gains 80,000 florins annually by that of Seltze; the prince of Waldeck 40,000 dollars by that of Pyrmont. The spa waters produce a revenue of 60,000 dollars; and those of Aix la Chapelle, Wisbaden, the Sohlängenbath, Embs, Rehberg, &c. sums proportioned to their reputation and their salutary effects. There are in Germany exceeding fine materials for building; the mountains near the Rhine furnish the best basalt, and other strong and useful sorts of lava, the greatest part of which is sold to the Dutch; the mountains of Saxony and Franconia contain excellent granite, porphyry, and marble quarries.

Notwithstanding the northerly situation of Germany, vines prosper in the greatest part of it, viz. in both the circles of the Rhine, Swabia, Franconia, Upper Saxony, Westphalia, Bohemia, and Austria. Among the German wines, those of the Rhine and Swabia claim the first rank; the best sorts are that of Hochheim, commonly called old hock; that of Johannesburg, Rudesheim, and Bacharach, &c. Excellent fruits are found in great abundance in the southern provinces; thus, for instance, Lankheim, a small village in the circle of the Rhine, sells sometimes, in one year, dried plumbs to the amount of 50,000 florins. The apples of Leipzig, are a considerable article of exportation. Tobacco is cultivated in large quantities: the Palatinate, for instance exports to the amount of 800,000 florins annually; Baireuth 50,000 wt. of the same article. The richest corn countries are both Saxony, Holstein, Mecklenburg, Bavaria, and Pomerania: Flax and hemp are produced chiefly in lower Saxony, Westphalia, and Silesia. The great value of this branch of trade is too well known to need any particular mention. The greatest trading towns of Germany are, at present, in general, the imperial cities, Hamburg, Lubeck, Bremen, Frankfurt on the Main: none of them a seaport town; yet they are situated on large rivers, and the three first not far from the sea. Formerly these three cities commanded, in a great measure the trade of all Europe, while they were at the head of the famous Hanseatic league; and though their present power and opulence is no longer equal to their influence in former ages, they still may be considered as the greatest factories or emporiums of Germany. A considerable inland trade is carried on at the fairs of Leipzig, Brunswic, Frankfurt on the Oder, and Frankfurt on the Main. As to the national industry, I shall observe, that there are scarcely any articles of trade, convenience, and luxury not manufactured in Germany. If the Germans are inferior to the English in the manufactures of cloth, hardware, and in the articles of luxury, the causes must perhaps entirely be looked for in the political situation of this country: the great number of princes, the variety of the forms of government, the different interests and mutual jealousy of the petty states, are great checks on the commerce and prosperity of the whole. The great number of courts require large sums of money, which might be appropriated to useful purposes, and the encouragement of industry; they keep up a predilection for a court and military life among the nobility and gentry, and a contempt for the employments of a tradesman and a manufacturer. The jealousy of surrounding neighbours can greatly confine the market of a small country, whose industry is greater than theirs, and the difficulty of obtaining their concurrence in measures of general utility, is frequently the cause why there are so few canals and good roads, to facilitate travelling and inland trade.

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*Observations on blindness, and on the employment of the other senses to supply the loss of sight. By Mr. Bew. From memoirs of the literary and philosophical society of Manchester. Concluded from page 60.*

**B**Y the nice distinction of touch and sound, the blind man not only acquires knowledge with respect to persons and situations—is not only warned



from danger, and excited to pleasure; but, by means of these delicate faculties, he is enabled to conceive many of the visual qualities of bodies, and to distinguish them with certain precision. I do not mean to infer, that a blind man annexes the same ideas to visual qualities, as are excited in the minds of those who are possessed of the perfect faculty of sight. I only wish to observe, that he forms a general conception of their characters, by the analogy which he finds they bear to qualities he is acquainted with, by means of his other senses. Thus, for example, if we present a violet to him, and demand of him what ideas he has of its qualities; he will be able to answer with great precision respecting its smell, &c. which, as well as the name of the violet, are soft, sweet, and pleasing. But, with regard to the colour, he will be wholly unable to conceive any idea of it, except what takes place from very distant analogies: the plaintive melody of the flute, the soft smoothness of surfaces, &c. In like manner, by opposite associations, he may compare the intense colour of scarlet to the glow of a furnace, the noise of a trumpet, or the odour of aromatics; because they severally affect his senses with intense excitements.

But whatever amazing information the senses of hearing and touch may afford the blind; these powers would, nevertheless, be transient and ineffectual, were not the impressions and ideas they excite in the mind, preserved and matured by the assistance of the memory. It is chiefly by the assistance of the memory, that the blind acquire the exquisite advantages derived from the other senses. In this respect, providential benevolence seems to have determined the greatest compensation for the severe deprivation of the sense of sight. The soul of the blind man, undistracted by the never-ceasing variety which is always present to the organs of vision, when awake, pursues its internal perceptions and contemplations with unconfounded serenity. The blind, unlettered projector of roads could reply to me, when I expressed myself surprised at the accuracy of his discriminations, "that there was nothing surprising in the matter; you sir," says he, "can have recourse to your eye sight, whenever you want to see or examine any thing; whereas I have only my memory to trust to. There is one advantage, however," he remarked, "that I possess; the readiness with which you view an object at pleasure, prevents the necessity of fixing the ideas of it deeply in your mind, and the impressions, in general, become quickly obliterated. On the contrary, the information I possess, being acquired with greater difficulty, is, on that very account, so firmly fixed on the memory, as to be almost indelible." Such, indeed, is the wonderful influence resulting from the union of exercise, and habit, on the faculties of the blind, that the permanency of their knowledge, in a great measure, compensates for the labour required in its attainment!

The instantaneous facility, with which, by the aid of sight, we are able to ascertain the peculiarities of any place we survey, and the ease with which we review and recognize them, renders dependence on the memory, to us less necessary. For instance, the dimensions of the apartment I sit in—the furniture, &c. will, by the organs of vision, be immediately presented to the mind of any stranger, who may call on me, so that he will be able, in a moment, to recollect the whole, whenever he repeats his visit, to the same place. This kind of information can only be acquired by the blind man, in consequence of the most patient attention. He is to be led round the several parts of the room, his finger conducted to the surfaces of the furniture, pictures, &c. before he can possibly form any idea with respect to the place. But when, by means of the perceptions of touch, and a necessary degree of information, he conceives a regular train of distinguishing ideas, his mind associates them with such tenacity, that he seldom has occasion to repeat his enquiries.

It is this accurate and retentive power of the memory, that enables the

blind mathematician to make exact calculations and inferences: to work problems in algebra, and in infinite series; to conceive, with precision, the different effects that bodies must produce to the sight, by their being nearer or farther off—by their moving in a straight or in an oblique line; and that directs his investigation with respect to the principles of projection, and the various rules of perspective.

It must here be remarked, that though the blind man may conceive the properties of figure and extension with certain accuracy; yet it does not follow, that he would be able to distinguish them, with the same certainty, by vision, provided that faculty were immediately bestowed on him. On the contrary, the question started by Mr. Molineux\*, was found to prove exactly as that philosopher expected, in the extraordinary case of a blind youth, whom Mr. Chetelden had the good fortune to bring to sight, by couching, at thirteen years of age. This young man at his first feeling the impressions of objects on the organs of vision, imagined every thing he saw touched his eyes; nor was he able to discriminate one object from another, however different their forms. When things that were before known to him by touching, were presented to him, he considered them attentively in order to recognize them: but on a sudden he felt himself confuted, from the multitude of objects that crowded for admission, and the whole was involved in obscurity. It appears, therefore, from the above fact, as well as from a due examination of the subject, that those, who make use of their eyes, for the first time, see only surfaces and colours; and have no conception of the visible effects of light and projection, until they learn it from experience. In fact, if we carefully attend to the operation of our own mind, we shall find that the visible appearances of objects are seldom accurately attended to, unless we are employed in delineating those objects. The visible appearance of things is varied according to the direction of the light, the position and the distance, with respect to the beholder: yet, as we are conscious, from experience, of the identity, the real figure is conceived in its actual proportion, and the visible or perspective appearance is considered only as a sign or indication.

The accurate painter is well aware of this operation of the mind, and, in delineating his objects, and relieving them with the distribution of light and shade, is carefully attentive to avoid forming conclusions, before he accurately considers the premises. The effect produced by a well-managed picture, sufficiently evinces the actual appearance of bodies, according to their point of view, and the impressions they must make on the organs of sight, when employed previous to the influence of reason, and the correction of the judgment. The painter, who exerts the imitative powers of his art, to deceive the eye, does not merely draw the out-line of his figure, and colour it with the exact uniform tinge it naturally displays: he surveys it in one certain point of view, and then proceeds to delineate and adapt his tints, as if the figure were, in reality, adhering to the canvas. It is no wonder, therefore, that the young gentleman, just mentioned, was astonished to find, on examining the pictures, presented to him, with his finger, that they had not the same projection, with the objects they represented. Thus, as well as the art of diminishing a figure, and still preserving the resemblance, would evidently be as much an enigma, to a person just possessed of vision, as the circumstance of the master, mentioned by M. Diderot†.

#### NOTES.

\* Locke on the understanding, vol. I. p. 107.

† Vid. les œuvres de M. Diderot, tom. II. Art. lettres sur les aveugles, &c. 1793. Part I.

It is more than probable, therefore, that the blind man has no ideas of colour, except, as has been already remarked, what are derived from a kind of distant analogy, regulated by the associating powers of the mind, and preserved by the memory; and, indeed, most of the persons of this class I have conversed with, have frankly confessed themselves wholly ignorant of its qualities. Nor is this deficiency in the forming of ideas peculiar to the sense of sight. A deaf man would be just as much embarrassed with respect to the qualities of sound; and the same may be observed with respect to the other senses.

In the course of my enquiries, however, on this subject, it occurred to me, that I might possibly derive some new matter for observation, from the recollection of the blind man's perceptions while under the influence of his dreams. In the usual silent hours of repose, when the exercise of the memory is, in a great measure, suspended—and the unfettered imagination displays its powers in a very peculiar manner—I conceived it might be possible for the blind to experience some transient impressions relative to visual qualities. It is true, Mr. Locke gives it as his opinion, “that the dreams of sleeping men are made up of waking men's ideas; though,” he allows “they are, for the most part, oddly put together.” The impressions of dreams, it must be acknowledged, are too fleeting to admit of much investigation; and our recollection of them is liable to the greatest uncertainty: yet, notwithstanding the opinion of this great philosopher, there are few, I am persuaded, who have not felt themselves sometimes affected, during their dreams, in a manner which they could by no means account for, or reconcile with any circumstance that had previously taken place in real life. And though I have not been able to gratify my curiosity to its full extent, yet I have gained sufficient information to convince me, that the blind feel impressions in dreaming, in some degree similar to the visible appearances of bodies. A blind gentleman, with whom I have lately conversed, clearly proves to me, that he is conscious of the figure, though he cannot distinguish the varieties of the human countenance: and from the confused efforts he makes to explain himself, it may be perceived that he feels himself alarmed with new sensations, that bear a strong relation to our ideas of light and colour, but which he finds it impossible to describe, because he cannot fix on any comparative idea whereby to explain himself. These dreams, my intelligent friend informs me, are always painful, and, as may naturally be expected, the impressions are extremely transient and unsatisfactory.

But it is not the blind only, who are unable to trace the various effects produced by light and colour. There are persons whose organs of vision are so imperfectly formed, that they cannot distinguish colours, though they see the objects perfectly. In the philosophical transactions, we have an account of a man who knew no difference of colour whatever: and there is an ingenious person within the circle of our acquaintance, whose knowledge in perspective, as well as in the other branches of natural philosophy is unquestionable; yet who finds himself deficient in discerning the difference of some colours which he knows to exist, and which are distinguishable to perfect vision: In particular I think I have heard him mention that the sensation he felt, from the colours of brown and green had no obvious difference, provided they were diffused with equal degrees of intenseness.

But these speculations, however curious and entertaining, were not the principal objects I had in view, when I sat down to consider the subject of blindness. It may be remarked, that, in the sketches relative to blind people, I have offered to your notice, I have purposely avoided speaking of such as had ever possessed the faculty of vision, so as to recollect it with any degree of accuracy: and I have been the more particular in my account of Dr. Moyes, and the blind projector of roads, because I had an opportunity of availing myself of immediate information

from them with respect to such peculiarities as it was not in my power to derive from the writings of the few authors who have treated on this subject. In tracing the progress, and marking the degrees of perfection, to which the most celebrated blind people have carried the exertions of the other senses to supply the loss of sight; I was persuaded, that farther observations and discoveries might be made, which might be applied to advantage in the education of blind children; and also in rendering more perfect the different inventions that have already been devised, in order to facilitate their information, and the means of their improvement: and I flattered myself, that these matters would be deemed sufficiently important, to engage the attention of the learned members of this society. Instances too frequently occur, that most powerfully call for the generosity and compassion of mankind: and though our abilities rarely arrive at the divine perfection of giving sight to the blind, we shall always experience a conscious benevolent satisfaction, in ministering to their knowledge, their convenience, and happiness.



*Curious observations and experiments on digestion. From Spalanzani's dissertations on the natural history of animals and vegetables.*

MR. Hunter, one of the best English anatomists of the present age, frequently found in the dead bodies which he opened, that the great curvature of the stomach was considerably eroded, and sometimes entirely dissolved. In the former case, the edges of the wound were as soft as half-digested food, and the contents of the stomach had got into the cavity of the abdomen. He observes, that such a wound could not have existed in life, as it had no connexion with the disease, and more frequently appeared in persons who died violent deaths. In order to discover the cause of this phenomenon, he examined the stomachs of various animals, both immediately and some time after death. In several, he observed the same appearance. Hence he thought he was enabled to assign the cause. He supposes the solution to be owing to a continuance of digestion after death, and that the gastric fluid is capable of dissolving the stomach, when it has lost its vital principle. From this discovery he infers, that digestion neither depends on the action of the stomach nor on heat, but on the gastric juices, which he considers as the true menstruum of the food.

When Mr. Hunter's short but sensible paper came to my hands, I was engaged in experiments on digestion. I had discovered the primary importance of the gastric fluid in this process, and that it acts out of the body; that is to say, in the dead body. I knew also, that after death, this fluid issues from the coats of the stomach. From these data I had little difficulty in believing the fact related by the English anatomist, and adopting his explanation of it: nevertheless it was proper to repeat the experiment. Being unprovided with human subjects, I had recourse to animals. Some were opened sooner, and others later after death; but among the numbers I inspected, not one had its great curvature dissolved or much eroded. I say, much eroded, because I have often seen a little erosion, especially in different fishes, in which, when I had cleared the stomach of its contents, the internal coat was wanting. The injury was always confined to the inferior part of the stomach. If these facts are favourable to Mr. Hunter, a great number are against him. They do not however destroy his observations: mine are only negative, but his are positive: and we know, that a thousand of the former do not destroy a single one of the latter, provided it is well ascertained. I have no reason to distrust Mr. Hunter; for his paper has the air of ingenuousness and candour, which usually accompanies truth.

The ill success of my experiments did not induce me to abandon the idea of digestion after death: it only led me to consider it in another point of view.



If it be true, said I to myself, that the gastric fluid exerts its action after death, it must produce some solution of the food. Then let an animal be fed, and immediately killed; after some time let it be opened; and let us see whether the food has been at all digested. I determined to bring this obvious inference to the test of experiment. I therefore kept a raven fasting seven hours, in order to empty its stomach, and then set before it an hundred and fourteen grains of beef, which were immediately eaten, and must have passed into the stomach, as this bird has no crop. I then killed it, and, as it was winter, put it into a stove, where it was left six hours. Supposing this to be a sufficient time for the gastric fluid to exert its action, I opened the stomach, and found the flesh in the following state. It was impregnated with gastric fluid, and was become tender; the colour was changed to a pale red, and the surface had a bitter taste, while the internal parts retained the taste of flesh. After the gastric fluid was wiped away, it weighed only fifty-two grains: it had therefore lost above half its weight in six hours, or, what amounts to the same thing, was above half digested. The pylorus, and the duodenum for about an inch, were occupied by an ash coloured mucus, which must have been the dissolved part of the flesh.

At the same time I gave another raven, that had, in like manner, been kept fasting seven hours, an equal quantity of flesh, and killed it in two hours and a quarter. My view was to observe the difference between what had lain six hours in the dead, and two and a quarter in the living stomach, and it was very great; for in this latter case the flesh was totally dissolved, except a little cellular substance, which I have found to be always longer in being digested than the muscular fibres; the mucus was the same as before, only in larger quantity, and occupied more of the duodenum. These two experiments, compared together, prove two things, first, that digestion continues after death; and secondly, that it is then far less considerable, than in the living animal, though, in the present instance, the heat of the stove, which was about  $100^{\circ}$ \*, must have promoted it not a little. The heat of the living raven did not exceed  $30^{\circ}$ †.

Another dead raven was kept five hours in the same stove, after I had forced two dead lampreys, weighing together an hundred and twelve grains, down its throat. One lay in the œsophagus; the other had reached the stomach, and was completely decomposed, while the former was indeed entire, but soft and flaccid. This accident proves, that the gastric fluid is capable of producing a sensible degree of digestion, at a time when the œsophageal juices are inert.

These experiments were made in winter. I determined to repeat them the next summer; because then I could expose the dead animals to a greater heat. Accordingly, in that season, some bruited veal was given to two ravens, which were immediately killed, and left seven hours in a window exposed to the sun. Each raven had eaten sixty eight grains of flesh, of which there was not an atom left entire: it was all dissolved into the usual gelatinous pulp, and the greater part had passed through the pylorus.

These facts, I think, decisively prove, that animals, at least the species just mentioned, continue to digest after death. If we consider the matter rigorously, it will be proper to obviate a difficulty that may be started. However careful we are to kill the animal immediately after it has swallowed food, it is certain, that there will be a short interval between the time the food gets into the stomach and the death of the animal, and that the gastric fluids act upon it during this interval. Moreover, after death they will act for some time just as in life, since the vital heat is not instantly extinguished. The digestion, therefore, ob-

#### NOTES.

\* Two hundred fifty seven deg. Fahr. ther.

† One hundred nine and a half ditto.

served in dead animals, may, if not entirely, at least in part, be produced by the gastric fluid acting during life, and a short time after death.

Nothing could be more easy than to ascertain the justness of this suspicion; since we have only to thrust a little food into the stomach of a dead and cold animal, and observe the consequence. I made the experiment upon a raven that had been dead an hour, and had now only the temperature of the atmosphere. Forty-two grains of beef, cut into pieces, were forced into the stomach, which was opened after the bird had lain seven hours exposed to the sun. And here, instead of pieces of solid flesh, I found only the usual pulpy mass, partly in the stomach and partly in the duodenum. The solution was therefore effected by the gastric fluid, independently of the powers of life. (*To be continued.*)

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### REPUBLICAN DISTRIBUTION OF CITIZENS.

A PERFECT theory on this subject would be useful, not because it could be reduced to practice by any plan of legislation, or ought to be attempted by violence on the will or property of individuals: but because it would be a monition against empirical experiments by power; and a model, to which the free choice of occupations by the people, might gradually approximate the order of society.

The best distribution is that which would most favour health, virtue, intelligence, and competency in the greatest number of citizens. It is needless to add to these objects, liberty and safety. The first is presupposed by them. The last must result from them.

The life of the husbandman is pre-eminently suited to the comfort and happiness of the individual. Health, the first of blessings, is an appurtenance of his property and his employment. Virtue, the health of the soul, is another part of his patrimony, and no less favoured by his situation. Intelligence may be cultivated in this as well as in any other walk of life. If the mind be less susceptible of polish in retirement than in a crowd, it is more capable of profound and comprehensive efforts. Is it more ignorant of some things? It has a compensation in its ignorance of others. Competency is more universally the lot of those who dwell in the country, when liberty is at the same time their lot. The extremes both of want and of waste have other abodes. 'Tis not the country that peoples either the bridewells or the bedlams. These mansions of wretchedness are tenanted from the distressed and vices of overgrown cities.

The condition, to which the blessings of life are most denied, is that of the sailor. His health is continually assailed, and his span shortened, by the stormy element to which he belongs. His virtue, at no time aided, is occasionally exposed to every scene that can poison it. His mind, like his body, is imprisoned within the bark that transports him. Though traversing and circumnavigating the globe, he sees nothing but the same vague objects of nature, the same monotonous occurrences in ports and docks; and at home in his vessel, what new ideas can shoot from the unvaried use of the ropes and the rudder, or from the society of comrades as ignorant as himself? In the supply of his wants he often feels a scarcity, seldom more than a bare sustenance; and if his ultimate prospects do not embitter the present moment, it is because he never looks beyond it. How unfortunate, that in the intercourse, by which nations are enlightened and refined, and their means of safety extended, the immediate agents should be distinguished by the hardest condition of humanity!

The great interval between the two extremes, is, with a few exceptions, filled by those who work the materials furnished by the earth in its natural or cultivated state.

It is fortunate in general, and particularly for this country, that so much of

the ordinary and most essential consumption, takes place in fabrics which can be prepared in every family, and which constitute indeed the natural ally of agriculture. The former is the work within doors, as the latter is without; and each being done by hands or at times, that can be spared from the other, the most is made of every thing.

The class of citizens who provide at once their own food and their own raiment, may be viewed as the most truly independent and happy. They are more: they are the best basis of public liberty, and the strongest bulwark of public safety. It follows, that the greater the proportion of this class to the whole society, the more free, the more independent, and the more happy, must be the society itself.

In appreciating the regular branches of manufacturing and mechanical industry, their tendency must be compared with the principles laid down, and their merits graduated accordingly. Whatever is least favourable to vigour of body, to the faculties of the mind, or to the virtues or the utilities of life, instead of being forced or fostered by public authority, ought to be seen with regret, as long as occupations more friendly to human happiness, lie vacant.

The several professions of more elevated pretensions, the merchant, the lawyer, the physician, the philosopher, the divine, form a certain proportion of every civilized society, and readily adjust their numbers to its demands and its circumstances.

*Philadelphia, March 3.*

#### ON CLOVER SEED.

**I**N Concord there is one farmer who raised, last year, fifty-two bushels and one peck of clover seed from thirteen acres, and sold it at £.4 10s. per bushel, which amounted to £.235 5s. and another twelve bushels off six acres—and a third twenty bushels off a few acres, but have not heard the number; besides many lesser quantities, and all sowed on their wheat and also many tons of hay the first crop. I saw the six acres, and think there was nearly two tons an acre. Two of the plantations I have known near fifty years, and formerly they could hardly raise their own bread. They have very little natural meadow, and have used much plaster of Paris; but by sowing clover, their land is so much improved, that their crops of wheat are now very good. They have much feed yet in the chaff, to sow for themselves.

*Wilmington, 1st. mo. 27th, 1792.*

AN OLD FARMER.

#### FEMALE HEROISM.

**A** VERY extraordinary circumstance arrested the attention of the legislature of Massachusetts, at their late session. A petition was presented by a Mrs. Deborah Gannett, who served with reputation, as a soldier, three years in the army of the united states, and received an honourable discharge therefrom. This extraordinary woman enlisted as a male, by the name of Robert Shurtliff; and as such did her duty without a stain on her virtue or honour. She only prays, in her petition, for the payment of her arrears; but submits the circumstances of her services to the consideration of the legislature: and from the feelings which appeared on the occasion, expressive of a desire to reward heroism like hers, there is no room to doubt that a compensation will be granted, adequate to her services, and honourable to the government.

Several members corroborated the facts stated in the petition.

*On funding the debts of the united states.*

**B**Y way of answer to those designing and restless men who are constantly finding fault, and endeavouring to prejudice the public mind against the measures of the general government, and particularly that of funding the national debt; I beg leave to state the following facts, which, in my humble opinion, speak louder than volumes of essays.

1. Almost every state in the union had a funding system previous to the one adopted by congress; and all paid at least six, and some seven per cent. per annum, on the whole sum, and mostly by a land tax.

2. From an opinion that congress did not do justice to the creditors, the legislatures of many of the states have undertaken to make up the difference on what is called the deferred and three per cent. stocks.

These things are so plain, they need no comment; and it must be acknowledged by every reflecting mind, that much less evil can arise to society, from a debt which circulates at par, than from one that flies about in a state of depreciation, like emissions of paper money, the proper food of speculators.

CANDOR.

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T H E T E A R O F P I T Y.

*Expression of compassion at a card table.*

—S O miss Hestie died this morning of a consumption.—She was no more than seventeen, a sweet girl!—

Ah! is she dead!—*Poor thing! What's trumps?*

—The man is dead, my dear, whom we employed to clear the mouth of that well behind our house, and which he fell into—

Is he? I thought he could not recover.—*Play a spade, ma'am.*

—There were upwards of a thousand killed in the last engagement in the East Indies.—How many childless parents are now in sorrow!

Ah! many indeed.—*The odd trick is our's.*

The captain is now reduced to such poverty, that I am told it would be charity to send his family a joint of meat—

That's hard.—*I have not a heart indeed, sir.*

—He fell on his head, and has been delirious ever since—and the physicians have no hopes that he will recover the use of his reason—

Oh! I recollect, he rode against somebody!—*Play a spade, if you please.*

—The prospect to the poor at present is dreadful indeed—there will be a powerful appeal to the feelings of the rich.

Yes—one really gives so much in charity—I'll bet you a crown on the best club.

—Pray, ma'am, have you heard of the dreadful accident which has happened to Mrs. —?

What! her son drowned! O yes—you are eight, you can call.

—George! ma'am, George, I am sorry to say it, put an end to his life last Tuesday—

You don't say so—I had two honours in my own hand—

Yes: and as misfortunes never come alone, his mother and sister are in a state of distraction—

Dear me! that's bad—*single, double, and the rub!*

[*Exunt, counting their money.*]



## UNIVERSAL PEACE.

**A**MONG the various reforms which have been offered to the world, the projects for universal peace have done the greatest honour to the hearts, though they seem to have done very little to the heads of their authors. Rousseau, the most distinguished of these philanthropists, has recommended a confederation of sovereigns, under a council of deputies, for the double purpose of arbitrating external controversies among nations, and of guaranteeing their respective governments against internal revolutions. He was aware, neither of the impossibility of executing his pacific plan among governments which feel so many allurements to war, nor, what is more extraordinary, of the tendency of his plan to perpetuate arbitrary power wherever it existed; and, by extinguishing the hope of one day seeing an end of oppression, to cut off the only source of consolation remaining to the oppressed.

An universal and perpetual pence, it is to be feared, is in the catalogue of events, which will never exist but in the imaginations of visionary philosophers, or in the breasts of benevolent enthusiasts. It is still, however, true, that war contains so much folly, as well as wickedness, that much is to be hoped from the progress of reason: and if any thing is to be hoped, every thing ought to be tried.

Wars may be divided into two classes; one flowing from the mere will of the government, the other according with the will of the society itself.

Those of the first class can no otherwise be prevented than by such a reformation of the government as may identify its will with the will of the society. The project of Rousseau was, consequently, as preposterous as it was impotent. Instead of beginning with an external application, and even precluding internal remedies, he ought to have commenced with, and chiefly relied on the latter prescription.

He should have said, while war is to depend on those whose ambition, whose revenge, whose avidity, or whose caprice may contradict the sentiment of the community, and yet be uncontrouled by it—while war is to be declared by those who are to spend the public money, not by those who are to pay it—by those who are to direct the public forces, not by those who are to support them—by those whose power is to be raised, not by those whose chains may be rivetted, the disease must continue to be hereditary, like the government, of which it is the offspring. As the first step towards a cure, the government itself must be regenerated. Its will must be made subordinate to, or rather the same with, the will of the community.

Had Rousseau lived to see the constitution of the united states and of France, his judgment might have escaped the censure to which his project has exposed it. The other class of wars, corresponding with the public will, are less susceptible of remedy. There are antidotes, nevertheless, which may not be without their efficacy. As wars of the first class are to be prevented by subjecting the will of the government to the will of the society, those of the second can only be controuled by subjecting the will of the society to the reason of the society—by establishing permanent and constitutional maxims of conduct, which may prevail over occasional impressions, and inconsiderate pursuits.

Here our republican philosopher might have proposed as a maxim to lawgivers, that war should not only be declared by the authority of the people, whose tails and treasures are to support its burdens, instead of the government, which is to reap its fruits: but that each generation should be made to bear the burden of its own wars, instead of carrying them on at the expense of other generations. And to give the fullest energy to this plan, he might have added, that each generation should not only bear its own burdens, but that the taxes composing them, should include a due proportion of such as by their direct opera-

tion keep the people awake, along with those, which being wrapped up in other payments, may leave them asleep; to misapplications of their money.

To the objection, if started, that where the benefits of war descend to succeeding generations, the burdens ought also to descend, he might have answered; that the exceptions could not be easily made; that, if attempted, they must be made by one only of the parties interested; that in the alternative of sacrificing exceptions to general rules, or of converting exceptions into general rules, the former is the lesser evil; that the expense of necessary wars, will never exceed the resources of an entire generation; that, in fine, the objection vanishes before the fact, that in every nation which has drawn on posterity for the support of its wars, the accumulated interest of its perpetual debts, has soon become more than a sufficient principal, for all its exigencies.

Were a nation to impose such restraints on itself, avarice would be sure to calculate the expenses of ambition; in the equipoise of these passions, reason would be free to decide for the public good; and an ample reward would accrue to the state, first, from the avoidance of all its wars of folly; secondly, from the vigour of its unwasted resources for wars of necessity and defence. Were all nations to follow the example, the reward would be double to each; and the temple of Janus might be shut, never to be opened more.

Had Rousseau lived to see the rapid progress of reason and reformation, which the present day exhibits, the philanthropy which dictated his project would find a rich enjoyment in the scene before him: and after tracing the past frequency of wars to a will in the government independent of the will of the people—to the practice by each generation of taxing the principal of its debts on future generations—and to the facility with which each generation is seduced into assumptions of the interest, by the deceptive species of taxes which pay it; he would contemplate, in a reform of every government, subjecting its will to that of the people, in a subjection of each generation to the payment of its own debts, and in a substitution of a more palpable, in place of an imperceptible mode of paying them, the only hope of UNIVERSAL AND PERPETUAL PEACE.

Philad. Jan. 31, 1792.

#### MODERN IMPROVEMENTS OF STYLE.

**T**HIS is an age of improvement. No former period of half a century can boast such progress in the liberal and mechanic arts, as we have made in the short space of fifteen years. Even our language itself begins to assume a new form, and to sound in a more elevated tone. The simplicity, precision, and perspicuity of style introduced by *Addison*, *Pope*, *Swift*, and their cotemporary writers, will probably soon be exploded for a style more complex, grand, and sonorous. The adjective is more and more disused; and its substantive substituted in its place. By this change, every sentence is agreeably protracted, and the sound majestically swelled. Substantives of a Latin termination, especially such as end in *osity*, *ility*, and *ority*, are preferred to all others; and these terminations have of late been elegantly tacked to English words, by which aid the language has taken a more learned appearance. I have lately been charmed beyond all *expressibility*, in reading speeches and essays written in this style. A lawyer, who once could only *explain the law*, now “rescues it from the clouds of unintelligibility.” A patriot, who formerly would only *profess* a superior regard to the national interest, now “boasts a pre-eminence of nationality of motives.” An officer of state who a few years ago, would have been only *answerable for his conduct* and *removeable from office*, is now “placed under a responsibility in his office, and is subject to a removeability from it.” He, who in days of yore was no more than a *good companion* or *soci-*

able friend, is now become a gentleman of the freest conviviality "and the most unbounded colloquiality;" and he always "inspires hilarity into those who are so happy as to receive him with cordiality of affection and reciprocity of friendship."

Examples of this kind of style are become more and more frequent, especially in newspaper publications, and there is no doubt that a people of such docility and tractability as the Americans, will soon acquire a facility and familiarity in it. I cannot pretend to have learned the style myself; for it is almost beyond imitation; but every man of a tolerability or mediocrity of taste must highly relish it—for there is such a pomposity and sonorosity, as well as complexity and inexplicability in it, as most agreeably exercises the organs to utter the sounds, and the invention to discover the sense.

JOCOSUS.

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[All our curious dock-walkers must have taken notice of the fine Indian head of the ship Delaware, belonging to this port. Whether it was from a late attentive survey of that figure (which is a model of perfection in its kind) or from what other cause I know not, but upon my retiring to rest a few nights ago, I no sooner fell asleep, than I imagined myself standing upon one of the wharves, with the carved Indian figure full in my front; when it instantly assumed the mien and attitude of an orator, and with a menacing frown, uttered the following speech to a croud that had collected upon this extraordinary occasion.]

"I HAVE every reason to believe, gentlemen, that I was placed here as the emblem of valour, activity, perseverance, industry, and cunning. So far, therefore, have your countrymen testified in favour of an opinion, almost universally exploded, that the inhabitants of the western forests have some affinity with the human species. I wish they had gone a little farther, and in their general conduct towards our tribes, in peace and war, treated us as beings possessed of reason, and practising some few of the inferior virtues. Alas, it is too evident from their actions, that they place us upon a footing, with the beasts of the wilderness, and consider an Indian and a buffalo as alike entitled by nature to property or possession.

"My heart bleeds within me, when I reflect upon the wrongs of my countrymen, the insignificant rank they appear to hold in the scale of animated being, and their probable extirpation from the continent of America.

"Nature is cruel in all her works. She successively destroys not only the individuals of a species, but at certain periods a whole class of a species; nay, even the species itself sometimes totally disappears. This cruel mother is nevertheless so merciful, as, for the most part, to bring about such events imperceptibly and gradually. Why then would you anticipate her designs, and by every means in your power hurry us in a moment from this earth, before Nature has said, there is an end to the children of the forest?

"Our habitations were once on the borders of the rivers of the ocean, and in the pleasant vicinity of its shores. The sails of Columbus, and Cabot, and Raleigh appeared. With grief we saw your superior skill, your surprising pre-eminence in art, your machines of death, before which our arrows and darts were no more than the toys of children. In dread of your superior power, we retreated from the shore to the Allegany; from the Allegany to the Ohio; we have bid an everlasting adieu to the pleasant land of Kentucky; you have at length followed us over the Ohio—you meditate to drive us beyond the Mississippi—to the lake of the woods—to the frozen deserts of the north, and to the regions of darkness and desolation. But, how unreasonable, how cruel, are your designs! Compelling us to remove farther into the forests is the same to

us as death and ruin. We must there fight for the possession of the soil, before we can hunt in safety, as independent possessors; and as we retreat before you, remember, that foes of our own colour and kindred increase upon us, like swarms from the hollow tree—nations, extremely tenacious of their hunting grounds, less enervated with your baneful liquors than ourselves, and consequently more warlike, more robust, and even gods, in comparison to the feeble tribes who yet exist between you and them,

“You detest us for having the feelings of men; you despise, in us, the virtue of patriotism, so natural to all mankind, and so extolled by yourselves. But what were your feelings, when, only a few years ago, the great king on the other side of the water intruded upon your rights? You filled the world with your clamours—heaven and earth were called to witness, that you were determined to defend those rights which had been bestowed upon you by the Great Man above, and for the preservation of which you prayed him to smile upon your warfare. He heard your prayers, and you were successful: the enemy retired with shame, and your warfare was crowned with an honourable peace.

You yourselves are now, in your turn, become the oppressors. Do not blame us, then, for possessing the same feelings with yourselves, on the same occasion. Your desperation carried all before it: and why should not ours do the same, when we are obliged to act against you, from the same motives?

Say not, that you have purchased our territory. Was a keg of whiskey, some bundles of laced coats, or a few packages of blankets, an equivalent for the extent of a kingdom? or was a bargain with some drunken chiefs, of one or two nations, an obligation upon an hundred tribes?

How much do you stand in your own light, you free white men of America? How are you duped by the deep and designing! Not a single soldier need be sent to act offensively in the Indian country. Our commercial intercourse with you would effectually destroy us as fast as you could advance your frontier by cultivation and natural population. Your neighbourhood is death to us. We cannot exist among you—but suffer us, we beseech you, to disappear gradually from this miserable stage of human existence, and not, like a taper, by a sudden blast, be extinguished in a moment!

You have, at different times, been at much expense in sending among us religious missionaries to effect our conversion to your faith. I wish those gentlemen had been as assiduous in inculcating the practice of the moral and social virtues as they were busy in pestering us with mysteries. They have, however, said enough upon the virtue of temperance, to persuade us not to destroy ourselves with rum, brandy, or New England whiskey, during the remainder of the present century. These good men have now quit us entirely, and given us up to the God of nature—you send armies in their room, not to convert, but to destroy us; to burn our towns, and turn us out naked to the mercy of the elements; to shoot us down, wherever they can see us, and propagate a principle as disgraceful to your pretended age of philosophy, as it is repugnant to truth and reason, *that the rights of an Indian are not the rights of a man!*—”

Being suddenly awakened by the yelpings of a spaniel, that constantly sleeps at the foot of my bed, I lost the remainder of this extraordinary speech.

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#### A WORD OF ADVICE.

“But I cannot do it.”

**T**HIS is a common saying among all classes of people, when any thing is proposed to them that is a little difficult, especially if it be removed from the common line of their profession. This is a weakness, to which all men are incident; it affects them in all the various stages of life, and follows them from



the cradle to the grave. The schoolboy, when he is required to repeat his lesson, is ready to whine out his inability; and the king on his throne is often ready to imagine that he is incapable of attending to the common affairs of his family. Thus, many things of importance are neglected, which might easily be performed; and neglected merely on account of the imaginary difficulties which attend them.—But what in this dilemma shall be done? Is there no catholicon to be administered? Yes—*up and try*.

Some men are timid and diffident. They have acquired a habit of modesty, and are very liable to neglect some of the duties of their profession, from an idea, that the discharge of those particular duties is beyond their reach. What shall we think of an attorney, who is afraid to harangue before the court, but becomes himself a client to another, whom he employs to argue or defend his cause? By this means he loses his reputation, and offends his client. Ask him for an explanation of his conduct, or why he neglects so essential a part of his profession, his answer is ready, *I do not love to*; or, which is the same thing, *I cannot do it*. A school-master cannot attend to prayers in his school, because he is young and diffident: a minister cannot visit the sick, because he has not a talent in conversation: and so of the rest. But men in general are not so likely to neglect the duties of their particular professions, as from habitual indolence to neglect those which belong to them as men and as citizens.

I once knew a clergyman, who was by no means deficient in the essential duties of his public office, but had contracted such a habit of indolence, that he really thought he was unable to pay any attention to his domestic concerns. He could attend to nothing but his studies; these things therefore were out of the line of his profession; he could not do them.—The consequences of such a line of conduct are easily imagined. Poverty, and of course begging, ensues; his buildings are not repaired; his garden is neglected; his children are uneducated, indolent, and vicious; and all for what? For the want of a little resolution. If a brand happens to fall from his fire, which will unavoidably sometimes happen, he immediately cries out (unless a servant is at hand) *My dear, do be so kind as to step this way and assist me; for my fire has fallen down, and I cannot repair it*. His wife, though perhaps in a remote part of the house, must immediately quit her employment, and fly to his assistance! Ought she not rather to say, *my dear, up and try*.

What shall we say to a mechanic, who can attend to nothing but his occupation? There is a breach in his garden fence, by which his property is exposed to his neighbour's cattle or swine; but he cannot repair it, because it is out of the line of his profession. In such a difficulty, what must the poor man do? He runs, with the greatest speed, to a neighbour, who owes him, and earnestly solicits his assistance. In the mean time, the mischief is performed; he returns, when it is too late; his garden is ruined, and he and his family reduced to a state of dependence. Poor soul! Ought we not to direct such a person to *up and try*?

I lately had a conference with a very modest gentleman of my acquaintance, who is now a little turned of forty, and has passed the meridian of life in a state of celibacy. On being asked, why he had never married? he very sincerely replied, that it was not because he had no relish for the innocent sweets of matrimony; but because he was no gallant, and had never found a woman who was willing to marry him. I asked him, if he had ever put the question? He again honestly replied, he had not; nor could he, he added, to gain an empress. As he spoke this, "a tear of the first water trembled in his eye;" he felt the weakness that overcame him, but was afraid to conquer it. I instantly seized him by the hand, and with an air of confidence and success, advised him to *up and try*.

*Method of destroying the putrid smell which meat acquires during hot weather.*

By Mr. Adam, emeritus professor of philosophy at Caen.

**E**VERY body knows that in warm and damp weather, or during a storm, meat becomes corrupted in the butchers' shops, in larders, and even in the driest places; that it contracts a fetid and disgusting smell, which it retains after it has been boiled, and that the broth or soup made of it is equally disagreeable. This smell I considered as the effects of gaz, which expands as soon as a putrid fermentation begins: and I thence concluded, that if the gaseous particles could be extracted from the meat or broth, nothing of that nauseous smell would be perceived. I therefore endeavoured to find an absorbent capable of producing that effect.

After different attempts, I at length thought that by throwing into the saucepan or kettle in which the meat was boiling, a burning coal, it would absorb the gaz; because the fiery particles issuing with impetuosity from the coal, while the water cannot penetrate into it, the pores of the coal remaining open, the subtle gaz, which has a great affinity to the phlogiston of the coal, might insinuate itself into it, and remain there fixed, by disengaging itself from the meat and broth, which are impregnated with it. I therefore made the experiment, which succeeded according to my wish. Every time I had an opportunity, I made a trial of my discovery; and others, to whom I communicated it, found it to answer equally well. The manner of proceeding in this operation is as follows:

First, put the meat intended for making soup into a saucepan full of water; scum it when it boils; and then throw into the saucepan a burning coal, very compact and destitute of smoke. Leave it there for two minutes, and it will have contracted all the smell of the meat and the soup.

Secondly, if you wish to roast a piece of meat on the spit, you must put it into water till it boils, and after having scummed it, throw a burning coal into the boiling water as before. At the end of two minutes, take out the meat, and having wiped it well in order to dry it, put it upon the spit.

Thirdly, when fresh butter has not been salted in proper time, or when salt butter has become rancid or musty, after melting and scumming it, dip in it a crust of bread well toasted on both sides; and at the end of a minute or two, the butter will lose its disagreeable odour, but the bread will be found fetid.

We read in a letter from Mr. Crell, to Mr. de la Metherie, that Mr. Lowitz has continued his experiments on the quality which coal has of attracting the phlogiston of other bodies. Among several other singular facts, he has discovered that very putrid meat immediately loses its fetid smell when pounded with coal dust, and that it acquires the pure odour of volatile alkali. The latter, however, is not an antiseptic; but it deprives flesh of its putrid air, and disengages the volatile alkali. This experiment suggested to him the idea, that the insupportable smell of necessaries might be corrected by the same means. If we judge from the above experiments, it would be, perhaps, sufficient to throw into them a little coal dust.

*Method of giving a lustre to silver plate.*

**D**ISSOLVE a quantity of alum in water, so as to make a pretty strong brine, which you must scum very carefully; add some soap to it, and when you wish to use it, dip a piece of linen rag in it, and daub it over your pieces of plate.—This process will add much to its lustre.

*Authentic return of the whole number of persons within the several districts of the united states, according to "an act providing for the enumeration of the inhabitants of the united states."*

## VERMONT.

COUNTIES.	Free white males*		Free white *fe- males.	Other free persons	Slaves.	Total.
	above 16.	under 16.				
Addison,	1784	1664	2964	37		6449
Bennington,	3114	3211	5893	20	16	12254
Chittenden,	2256	1764	3258	23		7201
Orange,	2874	2768	4846	41		10529
Rutland,	3986	4092	7456	31		15565
Windfor,	4003	4157	7543	45		15748
Windham,	4418	4672	8545	58		17693
Total,	22435	22228	40505	255	16	85539

## NEW-HAMPSHIRE.

Rockingham,	11148	9654	21976	293	98	43169
Strafford,	6011	5913	11591	63	23	23601
Cheshire,	7004	7580	14103	69	16	28772
Hillsborough,	8155	8389	16150	177		32871
Grafton,	3768	3315	6340	28	21	13472
Total,	36086	34851	70160	630	158	141885

## MAINE.

York,	-	-	-	-	-	28,821
Cumberland,	-	-	-	-	-	25,450
Lincoln,	-	-	-	-	-	29,962
Hancock,	-	-	-	-	-	9,549
Washington,	-	-	-	-	-	2,758
Total,						96,540

## MASSACHUSETTS.

Suffolk,	11371	9334	23114	1056		44875
Essex,	14263	12562	30208	880		57913
Middlesex,	11040	9606	21494	597		42737
Hampshire,	15119	15012	29090	451		59681
Plymouth,	7500	6534	14998	503		29535
Bristol,	7964	6942	16074	729		31709
Barnstable,	4200	4097	8685	372		17854
Dukes,	822	714	1696	33		3265
Nantucket,	1193	1016	2301	110		4620
Worcester,	14615	13679	28104	409		56807
Berkshire,	7366	7793	14809	323		30291
Total,	95453	87289	190582	5463	None.	378787

## RHODE-ISLAND.

Newport,	3231	2842	7047	814	366	14300
Providence,	6154	5500	11877	778	82	24391
Washington,	3696	4651	8017	1372	339	18075
Bristol,	781	678	1562	92	98	3211
Kent,	2157	2128	4149	351	63	8848
Total,	16019	15799	32652	3407	948	68325

\* Including heads of families.

## CONNECTICUT.

COUNTIES.	Free white males*		Free white *fe- males.	Other free persons	Slaves.	Total.
	above 16.	under 16.				
Hartford,	9782	8840	18714	430	263	28029
Newhaven,	7856	6858	15258	425	433	30830
New-London,	8224	7183	16478	729	586	33200
Fairfield,	9187	8398	17541	327	797	36250
Windham,	7440	6551	14406	340	184	28921
Litchfield,	10041	9249	18909	323	233	38755
Middlesex,	4730	4132	9632	140	221	18855
Tolland,	3263	3192	6510	94	47	12106
Total,	65523	54403	117448	2808	2764	257916

## NEW-YORK.

Richmond,	749	751	1449	127	759	3835
Kings,	903	700	1414	46	1432	4495
Queens,	3554	2863	6480	808	2309	16014
Suffolk,	3756	3273	7187	1126	1098	16440
New York city & co.	8500	5907	15254	1101	2369	33131
West-Chester,	5939	5330	10958	357	1419	24003
Duchess,	10968	11062	20940	440	1856	45666
Orange,	4600	4340	8385	201	966	18492
Ulster,	7058	6791	12485	157	2906	29397
Columbia,	6573	6737	12744	55	1623	27732
Albany,	18549	18866	34227	170	3924	75736
Montgomery,	7866	7201	13152	41	588	28848
Washington,	3615	3752	6625	3	47	14042
Clinton,	546	357	678	16	17	1614
Ontario,	524	192	342	6	11	1075
Total,	83700	78122	152320	4654	21324	340120

## NEW JERSEY.

Hunterdon,	4966	4379	9316	191	1301	20153
Suffex,	4963	4939	9094	65	439	19500
Burlington,	4625	4164	8181	508	227	18005
Effex,	4339	3972	8143	160	1171	17785
Monmouth,	5843	3678	7448	253	1596	16918
Morris,	4092	3938	7502	48	636	16216
Middlesex,	3995	3375	7128	140	1318	15956
Gloucester,	3287	3311	6232	342	191	13363
Bergen,	2865	2299	4944	192	2301	12601
Somerset,	2819	2390	5120	147	1810	12296
Salem,	2679	2396	4816	374	172	10437
Cumberland,	2147	1966	3877	138	120	8248
Cape-May,	631	609	1175	14	141	2571
Total,	45251	41416	85287	2762	11423	184139

\* Including heads of families.



## P E N N S Y L V A N I A.

COUNTIES.	Free white males*		Free white "fe- males.	Other free persons	Slaves.	Total.
	above 16.	under 16.				
Philad. { city & suburbs,	11360	8244	20838	1805	273	42520
{ Remainder of						
{ the county,	3126	2652	5682	297	114	11871
Montgomery,	6008	5383	10984	440	114	22929
Bucks,	6575	5947	12037	581	261	25401
Delaware,	2536	2113	4495	289	50	9483
Chester,	7488	6595	13166	543	145	27937
Lancaster,	9713	8070	17471	545	348	36147
Berks,	7714	7551	14648	201	65	30179
Northampton,	6008	6410	11676	133	23	24230
Luzerne,	1236	1331	2313	12	11	4904
Dauphin,	4657	4437	8814	57	212	18177
Northumberland,	4191	4726	8046	109	89	17161
Mifflin,	1954	1949	3558	42	59	7562
Huntingdon,	1872	2080	3527	24	43	7565
Cumberland,	4821	4537	8456	206	223	18243
Bedford,	2887	3841	6216	34	46	13124
Franklin,	4022	3860	7170	273	330	15655
York,	9213	9527	17671	837	499	37747
Westmoreland,	4013	4355	7483	39	128	16018
Allegheny,	2635	2745	4761	9	159	10309
Washington,	5334	7170	11087	12	263	23866
Fayette,	3425	3416	6154	48	282	13325
Total,	110788	106948	206363	6537	3737	434372

## D E L A W A R E.

Newcastle,	3973	4747	7767	639	2562	19686
Kent,	3705	3467	6878	2570	2300	18920
Suffex,	4105	3929	7739	690	4025	20488
Total,	11783	12143	22384	3899	8887	59094

## M A R Y L A N D.

WESTERN SHORE.	Hartford,	2872	2812	5100	775	3417	14976
	Baltimore,	5184	4668	9101	604	5877	25434
	Bal. town, and						
	precincts,	3866	2556	5503	323	1255	13503
	Ann Arundel,	3142	2850	5672	804	10130	22598
	Frederic,	7010	7016	12911	213	3641	30791
	Allegheny,	1068	1283	2188	12	258	4809
	Washington,	3738	3863	6871	64	1286	15822
	Montgomery,	3284	2746	5649	294	6030	18003
	Prince Geo.	2653	2503	4848	164	11176	21844
	Calvert,	1091	1109	2011	136	4305	8652
	Charles,	2565	2399	5160	404	10085	20613
	St. Mary's,	2100	1943	4173	343	6986	15544
	Total,	38573	35748	69187	4136	64445	212089

\* Including heads of families.

Maryland continued.		Free white males		Free white females.	Other free persons	Slaves.	Total.
COUNTIES.		above 16.	under 16.				
EAST SHORE.	Cecil,	2847	2377	4831	163	3407	13625
	Kent,	1876	1547	3325	655	5433	12836
	Queen Anne's,	2158	1974	4039	618	6674	15163
	Caroline,	1812	1727	3489	421	2057	9506
	Talbot,	1938	1712	3581	1076	4777	13084
	Somerlet,	2185	1908	4179	268	7070	15610
	Dorchester,	2541	2490	5039	528	5337	15875
	Worcester,	1985	1916	3725	178	3836	11640
Total,		55915	51339	101395	8043	103036	319728
VIRGINIA.							
	Augusta,	2599	2237	4424	59	1567	10886
	Albemarle,	1703	1790	3342	171	5579	12385
	Accomack,	2297	2177	4508	721	4262	13959
	Amherst,	2156	2235	3995	121	5296	13703
	Amelia,	1709	1607	3278	106	11307	18097
	Botetourt,	2247	2562	4432	24	1259	10524
	Buckingham,	1274	1537	2685	115	4168	9779
	Berkley,	4253	4547	7850	131	2932	19213
	Brunwic,	1472	1529	2918	132	6776	12827
	Bedford,	1785	2266	3674	52	2754	10531
	Cumberland,	885	914	1778	142	4434	8153
	Chesterfield,	1652	1557	3149	369	7487	14214
	Charlotte,	1285	1379	2535	63	4816	10078
	Culpeper,	3372	3755	6682	70	8226	22105
	Charles city,	532	509	1043	363	3141	5588
	Caroline,	1799	1731	3464	203	10292	17489
	Campbell,	1236	1347	2263	251	2488	7685
	Dinwiddie,	1790	1396	2853	561	7334	13934
	Elsex,	908	869	1766	139	5440	9122
	Elizabeth city,	390	388	778	18	1876	3450
	Fauquier,	2674	2983	5500	93	6642	17892
	Fairfax,	2138	1872	3601	135	4574	12320
	Franklin,	1266	1629	2840	31	1073	6842
	Fluvanna,	589	654	1187	25	1466	3921
	Frederick,	3835	4170	7310	116	4250	19681
	Gloucester,	1597	1523	3105	210	7063	13498
	Goochland,	1028	1059	2053	257	4656	9053
	Greenville,	669	627	1234	212	3620	6362
	Greenbrier,	1463	1574	2639	20	319	6215
	Henrico,	1223	1170	2607	581	5819	12000
	Hanover,	1637	1412	3242	240	8223	14754
	Hampshire,	1662	1956	3261	13	464	7346
	Harrison,	487	579	947		67	2080
	Hardy,	1108	2256	3192	411	369	7336
	Halifax,	2214	2320	4397	226	5565	14722
	Henry,	1523	1963	3277	165	1551	8479
	Isle of Wight,	1208	1163	2415	375	3867	9028
	James city,	395	359	765	146	2405	4070
	King William,	723	732	1438	84	5151	8128
	King and queen,	995	1026	2138	75	5143	9377
	King George,	757	781	1585	26	4157	7366
	Lunenburg,	1110	1185	2222	80	4332	8059
	Loudon,	3677	3992	7280	123	4030	18922
	Lancaster,	535	542	1182	143	2236	5632
	Louisa,	957	1024	1899	14	4573	8467
	Mecklenburg,	1857	2015	3683	416	6762	14733

Virginia continued.	Free white males		Free white females.	Other free persons	Slaves.	Total.
	above 16.	under 16.				
COUNTIES.						
Middlesex,	407	770	754	51	2558	4140
Monongalia,	1089	1345	2168	12	154	4768
Montgomery,	2846	3744	5804	6	828	13228
Norfolk,	2650	1987	4291	251	5345	14524
Northampton,	857	743	1581	464	3244	6889
New-Kent,	605	587	1199	148	3700	6239
Northumberland,	1046	1137	2323	197	4460	9163
Nansemond,	1215	1167	2331	480	3817	9010
Orange,	1317	1426	2698	64	4421	9921
Ohio,	1222	1377	2308	24	281	5212
Prince Edward,	1044	1077	1961	32	3986	8100
Prince William,	1644	1797	3303	167	4704	11615
Prince George,	965	822	1600	267	4519	8173
Powhatan,	623	548	1115	211	4225	6822
Pendleton,	568	686	1124	1	73	2452
Pittsylvania,	2008	2447	4083	62	2979	11579
Princess Anne,	1169	1151	2207	64	3202	7793
Richmond,	704	697	1517	83	3984	6985
Randolph,	221	270	441		19	951
Rockingham,	1816	1652	3209		772	7449
Russell,	734	969	1440	5	190	3338
Rockbridge,	1517	1552	2756	41	682	6548
Spotsylvania,	1361	1278	2532	148	5933	11252
Stafford,	1341	1355	2769	87	4036	9588
Southampton,	1632	1546	3134	559	5993	12864
Surry,	732	651	1379	368	3097	6227
Shannandoah,	2409	2779	4791	19	512	10510
Suffex,	1215	1174	2382	391	5387	10554
Warwick,	176	158	233	33	990	1690
Washington,	1287	1440	2440	8	450	5625
Westmoreland,	818	754	1614	114	4425	7722
York,	530	461	1124	358	2760	5233
Total,	110936	116135	215046	12866	292627	747610
N O R T H C A R O L I N A.						
Chowan,	641	559	1182	41	2588	5011
Perquimons,	885	923	1717	37	1878	5440
Pasquotank,	951	1034	1810	79	1623	5497
Camden,	727	758	1480	30	1038	4033
Currituck,	1017	1024	1960	115	1103	5219
Gates,	790	775	1515	93	2219	5392
Hertford,	814	823	1533	216	2442	5828
Bertie,	1762	1841	3514	348	5141	12606
Tyrrel,	807	959	1777	35	1166	4744
Cravan,	1709	1538	3227	337	3658	10469
Jones,	736	794	1541	70	1681	4822
Johnston,	1039	1119	2083	64	1329	5634
Dobbs,	1162	1293	2478	45	1915	6893
Wayne,	1064	1219	2256	27	1557	6123
Pitt,	1461	1507	2915	25	2367	8275
Beaufort,	951	926	1824	129	1632	5462
Hyde,	795	718	1522	37	1048	4120
Carteret,	718	707	1502	92	713	3732
New Hanover,	834	695	1497	67	3738	6831
Brunswic,	380	398	779	3	1511	3071
Bladen,	837	830	1683	58	1676	5084

Free white males*		Free white	Other free	Slaves.	Total.	
N. Carolina continued.		*fe- males.	persons			
COUNTIES.	above 16.	above 16.				
Duplin,	1035	1187	2054	3	1383	5002
Onflow,	828	939	1788	84	1748	5387
Cumberland,	1791	1557	3059	83	2181	8671
Moore,	849	968	1570	12	371	3770
Richmond,	1096	1205	2116	55	583	5055
Robeson,	1131	1141	2244	277	532	5326
Samson,	1145	1281	2316	140	1183	6065
Anson,	1034	1183	2047	41	828	5433
Halifax,	1835	1778	3403	443	6506	13965
Northampton,	1334	1273	2503	462	4409	9981
Warren,	1070	1219	2220	68	4720	9397
Franklin,	1089	1400	2316	37	2717	7559
Nash,	1143	1426	2627	188	2009	7393
Edgecomb,	1659	1879	3495	70	3152	10255
Martin,	1064	1009	2022	96	1889	6080
Orange,	2433	2709	4913	101	2060	12216
Granville,	1581	1873	3050	315	4163	10982
Caswell,	1801	2110	3377	72	2736	10096
Wake,	1772	2089	3688	180	2463	10192
Chatham,	1756	2160	3664	9	1632	9221
Randolph,	1582	1952	3266	24	452	7276
Rowan,	3288	3837	6864	97	1742	15828
Mecklenburg,	2378	2573	4771	70	1603	11395
Iredell,	1118	1217	2239	3	858	5435
Montgomery,	967	1121	1798	5	834	4725
Guilford,	1607	1799	3242	27	516	7191
Rockingham,	1173	1413	2491	10	1160	6187
Surry,	1531	1762	3183	17	698	7191
Stokes,	1846	2104	3778	13	787	8328
Burke,	1716	2111	3685	11	595	8118
Wilkes,	1614	2252	3726	2	549	8143
Rutherford,	1584	2145	3463	2	614	7808
Lincoln,	2058	2294	3937		935	9224
Total,	69988	77506	140710	4975	100571	373951

## SOUTH-CAROLINA.

All Saints, Geo. town,	104	102	223	1	1795	2225
Prince Georges, do.	1345	1450	2236	80	6651	11762
Prince Frederick, do.	907	915	1596	32	4685	8135
Cheraws,	1779	1993	3646	59	3229	10706
Fairfield, Camden,	1335	1874	2929		1485	7623
Chester, do.	1446	1604	2831	47	938	6866
York, do.	1350	1612	2690	29	923	6504
Richland, do.	596	710	1173	14	1437	3920
Clarendon, do.	444	516	820		602	2392
Claremont, do.	517	841	1080		2110	4548
Lancaster, do.	1253	1537	2274	68	1370	6302
Edgfield, Ninety-six,	2333	2571	4701	65	3619	13289
Pendleton, do.	2007	2535	4189	3	834	9568
Spartanburgh, do.	1868	2173	3866	27	866	3800
Abbeville, do.	1904	1948	3653	27	1665	9197
Laurens, do.	1969	2270	3971	7	1120	9397
Grenville, do.	1400	1627	2861	9	606	6503
Union, do.	1500	1809	3121	48	1215	7693
Newberry, do.	1992	2232	3962	12	1144	9342
Beaufort,	1266	1055	2043	153	14236	18753
N, part Orangeburgh,	1780	1693	3258	21	4529	11281
South do. do.	1421	1478	2782	149	1402	7232



S. Carolina continued.	Free white males*		Free white *fe- males.	Other free persons	Slaves.	Total.
	above 16.	under 16.				
COUNTIES.						
St. Philips } Charlef-	2810	1561	3778	586	7684	16359
St. Michaels } ton,						
St. Bartholomew, do.	625	491	1017	125	10338	12606
St. Johns, Berkeley, do.	209	152	331	60	5170	5922
St. Geos. Dorches. do.	337	311	604	25	3022	4299
St. Stephens, do.	81	45	100	1	2506	2733
St. James, Santee, do.	140	120	187	15	3345	3797
St. Thomas, do.	145	67	185	34	3405	3836
Christ Church, do.	156	138	272	11	2377	2954
St. James Goose cr. do.	158	79	202	15	2333	2787
St. Johns, Colleton do.	209	104	272	22	4705	5312
St. Andrews, do.	125	74	174	31	2546	2947
St. Pauls, do.	65	48	103	15	3202	3433
Total,	35576	37722	66880	1801	107094	249073

## G E O R G I A.

Camden,	81	44	96	14	70	305
Glyn,	70	36	87	5	215	413
Liberty,	426	264	613	27	4025	5355
Chatham,	846	480	1130	112	8201	10769
Elkington,	627	336	711		750	2424
Richmond,	1894	1925	3343	39	4116	11317
Burke,	1808	1841	3415	11	2392	9467
Washington,	947	1024	1885	2	694	4552
Wilkes,	5152	6740	12160	180	7268	31500
Franklin,	225	243	417		156	1041
Greene,	1027	1111	1822	8	1377	5405
Total,	13103	14044	25739	398	29264	82548

## K E N T U C K Y.

Countries and towns.						
Fayette co.	3241	3878	6738	30	3689	17576
Nelson,	2456	2745	4644	34	1219	11099
Woodford,	1767	1929	3267	27	2220	9210
Bourbon,	1645	2035	3249		908	7837
Mercer,	1411	1515	2691	7	1317	6941
Lincoln,	1375	1441	2630	8	1094	6548
Jefferson,	1008	997	1680	4	870	4565
Madison,	1231	1421	2383		737	5772
Mason,	431	676	952		208	2267
Lexington, Fayette co.	276	203	290	2	63	834
Washing. Mason co.	163	95	183		21	462
Beards town, Nelson co.	52	49	85	1	29	216
Louisville, Jeff. co.	49	44	79	1	27	200
Danville, Mercer co.	49	28	51		22	150
Total,	15154	17057	28922	114	12430	73677

## Territory of the united states, south of the river Ohio.

Washington,	1009	1792	2524	12	535	5872
Sullivan,	806	1242	1995	107	297	4447
Greene,	1203	2374	3580	40	454	7741
Hawkins,	1204	1970	2921	68	807	6970
South of Fr. Broad,	681	1082	1627	66	163	3619
Davidson,	639	855	1288	18	659	3459
Sumner,	404	582	854	8	348	2196
Tennessee,	235	380	576	42	154	1387
Total,	6271	10277	15365	361	3417	35691

Philad. Oct. 20, 1791.

THOMAS JEFFERSON.